LECTURES AND ARTICLES ON CHRISTIAN SCIENCE

BY

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PREAMBLE

THIS volume is the immediate result of repeated requests for its publication and is most lovingly offered to all those interested in the subject of Christian Science.

Our family is indebted to Mrs. Eddy for everything that has meant the realization of the sweet and satisfying promises of Christian Science. My father was restored to health through Christian Science and lived a useful, vigorous, and happy life for more than a score of years after his case had become hopeless under medical attention. My mother was healed very quickly upon receiving treatment in Christian Science and enabled to resume her pursuits as a wife and mother. With my father she early had the privilege of class instruction from Mrs. Eddy and took an active part with him in the work and growth of the Christian Science movement.

Nothing that we could do would ever serve to cancel our indebtedness to Christian Science, to Mrs. Eddy, to The Mother Church and loving friends everywhere. Love, confidence, and succor have been lavished upon us, we have had the guidance and trust of our revered Leader and through her revelation and instruction, have gained that priceless possession—an understanding of the truth. Such gifts are immortal!

At the time our parents were healed my brother and I were children and had been separated from them for seventeen months prior to their healing on account of their critical illness. The reunion with them, under such favorable conditions, impressed me and I became interested and a student of the subject

at once. It is because I have been a witness of the efficacy of Christian Science for over thirty years and much of that time as a practitioner, and because I know that Christian Science is true, and deem it a sacred privilege to give something of what has been so generously bestowed upon my family and myself through the untiring efforts of our Leader, that I am offering this collection of my father's writings to the public.

From the time my father passed on in 1909 there was a demand upon my mother to publish his lectures and articles in book form, and with that end in view she and I reviewed his writings. She intended to write a preamble or introduction when it might be deemed advisable to publish them. In lieu of this I am making this explanation and can give full assurance that she approved all the articles as being authentic.

I have no doubt if my father could have edited the book himself he would have made it conform more nearly to the demands of rhetoric—especially in the case of lectures reported stenographically, but my mother and I felt it would be more acceptable and satisfactory to have the material unchanged except in instances of obvious mistakes and therefore comparatively few alterations have been made.

Our material was in various forms—manuscript, clippings, lectures delivered in Great Britain bound as a gift book, pamphlets, newspapers containing his lectures from which he supplied synopses for other newspapers, et cetera. Almost immediately after he left us, my mother had these put in convenient shape, and this, supplemented by copies or duplicates from a collection, which, at that time, one of my father's students lent her for that purpose, constituted a fair representation of his public work.

In 1915 she took further steps to complete this collection, and let it be known that she would be glad to receive any articles purporting to emanate from my father, and, in response, innumerable letters, clippings, and typewritten copies of stenographic notes, taken from extemporaneous speeches, were sent to us. Many of these were not only duplicates of what we already had, but of each other. We read them all comparing them carefully with ours, and from the best, revised and compiled the copies herein used. Quantities of class notes were also received but we decided not to include them.

The Bible and "Science and Health with Key to the Scriptures" by Mary Baker Eddy together with her other works constitute the standard and guide in our study of Christian Science. In referring to Mrs. Eddy and "Science and Health" my father said in a lecture in which he answered certain accusations against Christian Science, "Although not attempting to use her phraseology or to republish any part of her book it is proper to say that no Christian Scientist does more in making such an explanation than to reproduce in part or to reiterate what she has already written and taught on the subject."

As our public lectures and the periodicals have for years been of service to the Cause and as Mrs. Eddy has referred to the writings of others as being useful from time to time, so it is hoped that this book may also be helpful.

On behalf of my mother and myself I want to thank the many friends who have so cordially coöperated with us, and my husband, Henry Heileman Wait, for his constant encouragement and assistance.

I also wish to acknowledge with gratitude the courtesy of the International Magazine Company in

assigning to us the copyright of the article "Mark Twain, Mrs. Eddy, and Christian Science" by my father in the Cosmopolitan Magazine of May, 1907, and the permission given us by the Appleton Cyclopedia to use their sketch of him written by Mr. Bicknell Young.

EDNA KIMBALL WAIT.

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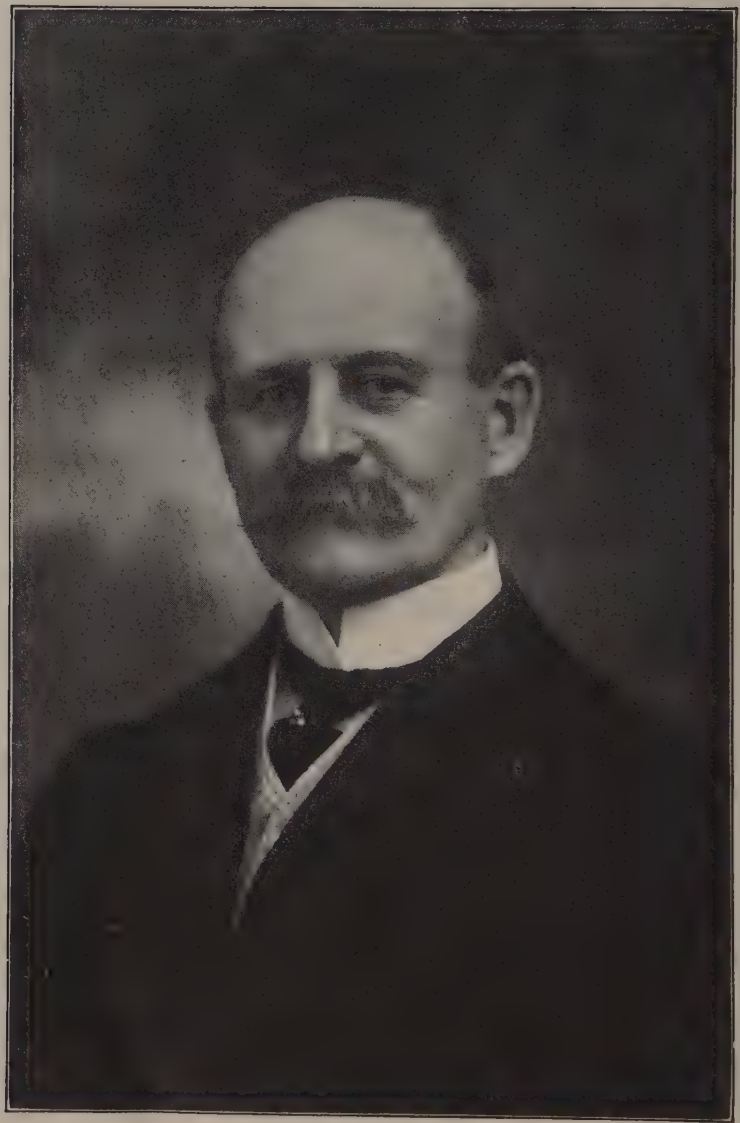

E. A. Kimball

PERSONAL RECOLLECTIONS

By Bicknell Young

IT was in October, 1891, that I first met Edward A. Kimball. A short time before that I had become interested in Christian Science through being healed by it, and a mutual friend sent me a letter of introduction, which resulted in an interview. Thus began a friendship which I count the most sacred and beautiful that I have ever known.

Upon that and many succeeding occasions I was impressed by the depth of this character, which had a certain majestic kindliness all its own, for Mr. Kimball not only had a great intellect but a great heart as well. One of his striking characteristics was the power of analysis, which in his case amounted to genius. In that hour he explained many of the basic facts of Christian Science so clearly and met the inquiries of a somewhat puzzled student so completely that I found myself newly conscious of a certain point of view, supported by such irresistible logic as to fix my interest in the subject upon unshakable foundations.

That interview was but one of many, as from time to time he gave rich instruction from the inexhaustible store of his ever increasing understanding. He not only knew how to satisfy the intellect, but also how to appeal to the moral nature and awaken the understanding to perceive the spiritual facts which connect man with Deity. His disinterestedness and generosity were boundless. He felt that all men have a right to know God aright and it was his greatest joy to help them to gain that knowl-

edge so unmistakably that they could prove its practical value in every day life.

Although naturally dignified in appearance and manner, Mr. Kimball was the most approachable of men. His native ability and breadth of vision set him apart and gave him an inevitable distinction; yet his instincts, feelings, and expressions were all democratic, and his response to the call for help always came with the simplicity that one rightly associates with the greatest characters.

His executive ability, judgment, and resourcefulness were invaluable to the movement, and his unselfish devotion to it, and through it to the welfare of mankind, early won for him the confidence of Mrs. Eddy, the Discoverer and Founder of Christian Science, and the gratitude of Christian Scientists throughout the world. He had the privilege of instruction from Mrs. Eddy in three different classes, and grasped the deep spiritual import of her teachings in an exceptional measure.

When the Board of Lectureship was formed she appointed him to be a member of it, and he acted as its chairman from that time continuously. In this work his natural gifts shone resplendently. He could deliver extemporaneously a lecture that might have been printed practically without alterations. In speaking and writing the commanding clearness of his mentality produced a style commensurate with itself.

His vocabulary, which he seemed to have acquired without conscious effort, was varied, apt, and extraordinarily rich. His wit was spontaneous, instant, and irresistible and his illustrations original and copious. He had read well rather than much, but his remarkable mentality was not less remark-

able in that what he had read was worthy and was always his own.

Mrs. Eddy further showed her confidence in him by appointing him to be the first teacher of the Massachusetts Metaphysical College when it was reopened in 1899. His instruction both there and in his private classes was of the highest order.

To remember him is to remember great, though unheralded achievements. Had he selected the field of political or philosophical endeavor, instead of the more unselfish one of Christian Science, he would, without doubt, have attained a recognized place among the most distinguished men of the age. His fame though less widespread than it might have been is of a nature that can but be enhanced with time, bringing, as it must, the abundant, cumulative proof of his words and works in the healing of the sick and redemption of the sinful. It does not rest upon personality. Personality played little part in his thought of himself or of others and little in their thought of him. It is perpetuated because of his exemplification of the power of Truth in humanity's behalf, just as he himself would have had it; as though the great things of life had dwelt among us; as if nobility, moral courage, immeasurable compassion, the good, the true, and really beautiful, had passed this way in a career which was all too brief.

LECTURES

FACTS AND FICTIONS ABOUT CHRISTIAN SCIENCE

IF you had ever sounded the depths of human misery; if you had sat, as it were, by an open grave and watched yourself dying inch by inch and then, if you had been healed and restored by Christian Science, as I have been, you could understand the impulsion which induces me to appear before you in this behalf. I stand here as one of a vast multitude of people who have been delivered from horrible depths and who, having come up out of great tribulation, are animated by the one hope of making known this gospel of healing and deliverance to all who have ears to hear. As a visible example of the power of Christian Science to rescue a man from the grave, I can with good conscience commend my subject to you as being worthy of earnest and monopolizing attention.

In presenting the subject of Christian Science to such an audience as this, the difficulty lies in the fact that it is impossible to do any sort of justice to this vast, infinite theme in one short hour. If two weeks were allotted to us in which to present an exposition of Christian Science, its rules and operations, and to analyze and eliminate the objections that usually suggest themselves to the inquirer, we might say that the subject could be amply set forth.

The lack of unlimited time will compel us, therefore, to make such use of this brief opportunity as will perchance enlist your respectful interest, and incline you to a more thorough investigation of the

demonstrable Science of Life known as Christian Science, which to-day is manifesting its practicability in the healing of the sick, the reformation of the wicked, and the amelioration of a multitude of evils which are prostrating the race.

I know of no subject that is so variously and deplorably misstated and misunderstood. It is a very common thing for people to ridicule what they do not understand, but most of the misconceptions of Christian Science are so absurd that it is not surprising that people, after erecting such men of straw, proceed to deride and stone their own mistaken concepts.

The object of such lectures as this is to meet and demolish the prejudices, objections, and antagonisms that are engendered by an erroneous or unfriendly perversion of the statements and operative influence of Christian Science; and with this hope in view, I shall, before speaking of what it is and does, refer to some of the objections that are allowed to stand at the portal of human thought, there to refuse admission to a guest that would bestow the most consummate blessings within the range of human experience.

Nearly every scientific fact or spiritual idea that has ever been discerned by man concerning any subject whatever has antagonized the previous, dominant but defective beliefs on the same subject. For instance, when Galileo announced the rotundity of the earth he was imprisoned by the belief that the earth was flat. Most scientific revelations have been rejected by the people for the sole reason that they have always believed something quite different.

Many persons shut themselves out from the countless benefits of Christian Science and reject it because it differs from their previous conceptions and

educated thought. They are unwilling to interest themselves in it or accept it if it disturbs or challenges their belief on any subject, little realizing that the history of the finite mind shows that its only hope is in active progression in the direction of immutable science. Not knowing indeed that until consciousness shall awaken in the image and likeness of omniscience, it will never and should never be satisfied.

Let us examine this objection to Christian Science, which is to-day knocking at the door of human thought, and see whether the fact that it differs from former beliefs is for or against the probability of its being true. Survey the history of humanity as a whole and behold its monotony of woe; its conflicts, carnage, and antipathies; its destitution, cruelty, and man's inhumanity to man; its inveterate anguish, bitter tears, and broken hearts. Behold its jails, hospitals, and asylums; its beds of disease, open graves and its final catastrophe—death.

Inquire of this maelstrom of misery called humanity if it is satisfied with its sore travail and apparent destiny and you will get in answer one interminable wail—no! no! no!

Now behold also its assiduous and frantic efforts to escape from its bondage. In its pitiful yearning for deliverance and hope of salvation from its misery it has resorted to every conceivable material device. It has made use of its highest but defective sense of science. It has turned to its philosophy, ethics, and morality, and to myriads of religious beliefs and conceptions of deity, and all of these efforts to extricate itself have failed. Although the world is witnessing higher forms of good all the time, on the other hand, notwithstanding the efforts of mankind to dominate the manifestations of evil, there are to-day more forms of disease, more epidemics, more

contagious and fatal diseases, more phases of sin, disaster, and calamity than ever before.

It follows, therefore, that all this evil is either an inevitable concomitant of man's being or else that the way of salvation therefrom has not been discerned, and especially the way revealed by Jesus. It also follows that if there is a way of salvation from evil, it must be very different from those ways which have been tried and have failed. The demand for different results is equally a demand for a different way; and an enlightened reason, logically directed, should absolutely require a different understanding of being and its modus operandi from any that have been tried in vain.

It does not follow that because Christian Science presents a different way it is, for that reason alone, true; but the fact that it is different is in logical accord with the palpable necessities of the situation, and so far as it goes this very fact or difference should commend it to you rather than stand as an objection. If in the search for deliverance of the race you turned to what purported to be the textbook of the Science of being and found that all that it contained was in amicable accord with what you and others before you have believed, you might close its useless pages as you would an empty tomb and know that it was a sepulchre which contained no saviour for you or any one else.

All absolutely scientific and spiritual ideas have found their way to humanity through some individual instance of human consciousness. This is called revelation, inspiration, perception, discernment, or discovery. Christian Science must needs have been discerned or revealed in a similar manner—that is to say, it must have been perceived and formulated by some man, woman, or child, but notwithstanding

this simple rule of metaphysics, some people raise objections because it has been discovered, and its institutional and systematic activity has been founded, by a woman.

Strange, though it may seem, this antagonism to woman is a conspiracy against her sex into which women themselves enter with the most naive and complacent zeal, intent upon the endeavor to show that woman is not fit to know the truth.

I ask your attention to a threefold examination of the validity of the prevalent assumption that woman is not a natural and suitable instrument for the impartation of any science or truth.

First, from an historical standpoint, let us see that the annals of primitive man reveal two characteristics, namely, great ignorance and an apparent disparity between the sexes. As the beams of the rising orb of civilization are cast upon our history they reveal a lessened degree of both ignorance and disparity. Later we learn that the influence of Christianity, with its enlightenment, shows as an incident of revelation the accelerated pace of woman, and at this day we behold her gradually moving up alongside of her masculine companion in all the different departments of intellectual endeavor, and we are led to the palpable conclusion that the supposed inferiority of woman has been an utterly unwarranted assumption, and that as a matter of fact, when ignorance gives place to enlightenment woman shows equal capacity to understand science and demonstrate it.

Let us look at the question of woman's mentality from the standpoint of him who believes that brains think and evolve or take cognizance of truth. The human brain contains, I suppose, eighty or ninety per cent of water, and the remainder is made up of

iron, starch, phosphorus, lime, and ever so many other non-intelligent things. Now if it be assumed that this mass of non-intelligent matter can think, what reason can there be for the assumption that the water and starch in a woman's brain may not know as much or anything that the water and starch in a man's brain know?

It is positively true, however, that brains do not think or know, and that the consciousness of man is metaphysical and not material. The so-called mind of a mortal consists of the aggregate of his ideas or knowledge. We do not know of anything more true than the statement that two and two are four, which statement is an idea of the science of numbers, and yet there is no possible reason why that idea or any other may not be a natural constituent of a woman's consciousness as well as of a man's.

I might go into a much more exhaustive analysis of this subject to show beyond all cavil that he who doubts the possible discernment by woman of anything that is true is lagging much behind the times, and to present many reasons why the discovery of Christian Science by the Reverend Mary Baker Eddy is in accord with the most exacting demands of the Science of Mind and should be gladly accepted as a most significant and hope-inspiring fact.

An objection has been made to what has been called an attempt to mix science and religion, or to reduce religion to the level of cold and cheerless science. This comes strangely from those who have for ages declared that God is Omniscience—All Science—All Truth. If God is infinite and is All Science, it follows as a logical sequence that any religion that properly represents the deific nature must be scientific and in accord with ascertainable and demonstrable Truth, instead of being theoretical,

conjectural, and proofless. If Jesus Christ did the will of his Father, he must have done the will of omniscience and must have done it scientifically or in accord with natural law and not miraculously, for miracles or violations of divinely constituted law are impossible with infinite omniscience. Jesus understood the Science of being and manifested this omniscience, and it was this Christ knowledge or Christian Science—this true operation of Mind properly and intelligently directed—that healed the sick, raised the dead, and dominated so-called material laws. It is only because many people have a very defective sense of the meaning of the word science that there is any objection to conjoining the words Christian and Science.

Another reason that deters people from seeking the salutary influence of Christian Science is the denunciation of scholastic ecclesiaticism. Christian Scientists do not let their light shine through any endeavor to assail and denounce other religionists who assume the right to worship God according to their own light, and I shall not now denounce any personality, but I beg to say that we are aware of the unjust, cruel, and perverted declarations that are bestowed upon Christian Science from the standpoint of religious beliefs and to assert by way of counter comment that I never read a sermon or editorial article of this kind that betrayed the slightest knowledge of what Christian Science really is. From the pulpit it has been denounced as hypnotism, mesmerism, spiritualism, agnosticism, Buddhism, and the like; whereas an educated hypnotist, mesmerist, spiritualist, infidel, or theosophist—the people who really know the most of these things—could show you that Christian Science is unlike any and all of them. It has been declared that we do not believe

in God or the Bible; that we do not accept the divinity or Messiahship of Christ; that we are prayerless and unchristian, and that Christian Science is of the devil. Everything that ignorance, bigotry or ferocity could invent to malign us has been in activity, and yet it is a fact, as stated in a recent editorial of the Syracuse Herald, that the denomination of Christian Scientists has probably grown more rapidly than any other known to religious history.

How easily and ruthlessly people assail and persecute the religious sense of each other and with how little assurance of being right themselves! No Christian sect could have any standing if it denied that Jesus voiced the truth and that the truth is universal.

If we assume that his mission was to establish a religion, it must have been a universal religion, and the fact that there are hundreds of sects with different beliefs, is conclusive evidence that his teachings are not understood. In the presence of this irresistible conclusion, what an opportunity there is for humility and the merciful tolerance on the part of any sect that has no demonstrable understanding that it is right. If this audience could be transferred to some oriental scene, there to gaze upon some graven image which the people worshiped as God, and if you were to declare that God was quite different from this image, those people would quickly decide that you did not believe in God at all, and would perhaps call you Christian dogs and infidels. This would be largely the case if you were to traverse the entire range of religious belief, whether you encountered the disciple of the mythological gods, the sun worshiper, or the Christian. The same mental rejection of your sense of deity would ensue if you did not coincide with their ideals. People have asserted that God is infinite and then after

confessing themselves to be finite they immediately proceed to formulate a finite conception of infinity and then denounce everyone who does not accept and adopt their particular concept and call it God.

I wish to call your attention to the fact that there have been thousands of religious sects, each purporting to define Deity. Also that many of these have been and now are in the most violent antagonism to each other, and further that scholastic ecclesiasticism has involved the world in the most awful carnage and atrocity that deface the pages of history. Whoever you are, or whatever you believe, be not surprised nor cast down because sectarianism which always challenges everything unlike itself rises with irrational effrontery to impeach your understanding of God and hope of heaven. The man-made theories and concepts of Deity are always at war with each other and will be until a universal religion shall declare God aright and religionists shall cease to destroy each other in the name of God, or rather in the name of what they believe to be God.

It is a common thing for men to declare that they have read the textbook of Christian Science and that they know all about it, and then proceed to make hundreds of baseless misstatements showing not an atom of real understanding. I have read this textbook through probably fifty times. I have diligently studied it for more than ten years, during which time I have also been at work in its demonstration, and yet I would not say that I knew all about it or that I had done more than to pass the threshold of this vast metaphysical structure. I know enough, however, concerning the theology, ethics, and morality declared and inculcated by Christian Science to affirm that it is pre-eminently Christian and to refute categorically every challenge to the contrary.

Christian Science presents itself to humanity in a two-fold nature. First there is the theological or spiritual aspect, and secondly its application to the healing of disease.

I propose to consider briefly both of these and will first endeavor to reconcile you to its theology, and in doing so will begin by taking up the claim that Christian Scientists do not believe in God. Remembering that someone has said that "Every man is the creator of his own God," I might pertinently ask which God is it that we are said not to believe in? If reference is made to any of the finite, material, and mental images called God, we will admit that we do not believe in any of them.

Christian Scientists do believe, however, in the only living and true God, and the pages of our textbook, "Science and Health with Key to the Scriptures," pulsate with the ever-recurring acknowledgment of Him and with admonitions to obey His laws.

We believe in one supreme individual God, infinite and incorporeal, omnipotent, omnipresent and omniscient, all-inclusive and self-existent Spirit, and we believe that, as the Scriptures declare, He is Life, Truth, and Love. We do not believe that He is localized, or that He is an object or a thing. Nor do we believe that He is a person nor the image and likeness of person, for person and personality are finite.

Because He is infinite Life, Truth, and Love, He cannot manifest Himself otherwise and therefore does not cause the sickness or death of anyone. Nor can He be wrathful, capricious and experimental. Moreover, He does not create nor conspire with evil.

If God is infinite Life and the omnipotence of good, it follows that sickness and pain are not divinely procured or instituted. On the contrary, God is

and must be found to be the healer of disease and an ever present help in trouble. Man-made creeds, doctrines, and hypotheses have depicted all sorts of attributes, characteristics, and we may say monstrosities as belonging to God, but Christian Science reveals the falsity of these misconceptions and declares God as He is.

Our attitude concerning the Bible is well expressed in the tenets of the Christian Science churches which declare that "we take the inspired Word of the Bible as our sufficient guide to eternal Life." (Science and Health, page 497:3.) This does not mean that we subscribe to the senseless proposition that God dictated every word contained in the Bible or that the Christian must believe every word, from cover to cover, to be inspired. Metaphysical science shows that the world never included and will never witness a man who can believe two statements that are in flat contradiction of each other. It is simply impossible and it is absolutely unnecessary for a man to suppose that God requires this impossibility of him in order to achieve the kingdom of heaven. That man is self-deceived who thinks he can perform such an impossible mental contortion—and self-deception, even though perpetrated in the name of God, is always in vain.

Christian Scientists know that the thread of inspiration is traceable throughout the entire Scriptures, but they also know that the original text has been sadly mutilated by translators and that interpolations and a defective sense of God have been projected into them by uninspired writers whose material natures have failed to catch the true spiritual tones. Notwithstanding all this, the Bible contains everything that mortals need as a manual of right living and as a guide to immortality, but the truth

therein which is to work out the transforming salvation of men must be spiritually and scientifically discerned, and all prevalent, superstitious, and irrational interpretations must be abandoned, for they will never make possible the redemption of the race. Even the palpable and mandatory instruction to heal the sick through the action of Spirit or Mind is materially interpreted as meaning that medicine should be the healer. I have never heard of a denomination of Christians, who, man for man, studied the Bible more than Christian Scientists do. I do not believe that there are any Christians who read the Bible more reverently, hopefully, or profitably or who more prayerfully and constantly strive to discover its light and follow its commands.

You are aware of the fact that in this hour the Bible is being assailed at every point; that theologians are constantly admitting that the current doctrines and beliefs are confusing and involved and are becoming less tenable; that a sense of insecurity, perturbation, and dismay has ensued in consequence of the penetrating scrutiny and analysis to which these doctrines are being subjected. In connection with this subject let us read a quotation from the address of Hon. C. C. Bonney, President of the Congress of Religions held under the direction of the World's Columbian Exposition which he delivered at the opening of the Christian Science Congress: "No more striking manifestation of the interposition of Divine Providence in human affairs has come in recent years than that shown in the raising up of the body of people known as Christian Scientists, who are called to declare the real harmony between religion and Science and to restore the waning faith of many in the verities of the sacred Scriptures." The textbook of Christian Science is the Key to the Scrip-

tures. It effaces mystery, brings to light that which has been considered unknowable and reconciles man to God.

We deny the assertion that we do not believe in the divinity of Christ. On the contrary we know that Christ was and is divine and can prove it. Many people make the mistake of supposing that the corporeal personality or bodily presence of Jesus was God, whereas divinity is spiritual and not material and the chemical elements which constitute the body of man born of woman do not express Spirit and cannot be God. Even Jesus himself repudiated this supposition when he said: "Why callest thou me good?" And "It is expedient for you that I go away." If he had regarded his corporeal presence as divine he certainly would not have told his disciples that it was good for them to be deprived of it.

Christian Science shows that He who created, governed, and impelled Jesus was God, the infinite Mind, that the Mind which was in Christ Jesus was the divine Mind and that in this way Christ or the Christ-Mind was divine and he and his Father were one.

In the life, teachings, and demonstrations of Jesus Christ, Christian Scientists behold a complete divine exposition of the way whereby mortals can and must escape from the misery of mortality. They set for themselves the task of literal and uncompromising compliance with his precepts and teachings and they carry this obedience to the point of healing the sick as he distinctly and repeatedly commanded his followers to do and they consider such healing a natural and indispensable manifestation of a correct understanding of Christianity.

We repudiate the accusation that Christian Scientists do not believe in prayer. Years ago, when

"Science and Health" was first published, it advocated silent and individual instead of audible and public prayer and gave many salient reasons to show why it would be more rational and efficacious. When Christian Science churches were organized they followed the form of prayer thus indicated, concluding with the Lord's Prayer and as a consequence the author was denounced as "the prayerless Mrs. Eddy." Twenty years later the first "World's Congress of Religions" convened at Chicago and all of the general meetings of the Congress were opened with silent prayer and the Lord's Prayer. Twenty years after denouncing the Christian Science method of prayer it was adopted by the most august and important religious convention ever assembled on earth because it was palpable that it was the most feasible way in which a body of men and women could satisfactorily and effectively pray.

I assert that the genuine Christian Scientist prays without ceasing and with intelligence and effect. A very large portion of Christian Scientists have been members of other denominations. They are familiar with the attitude of those respective churches concerning the subject of prayer. I never knew one who would not say that under the light of Christian Science he has gained a much better, more satisfactory, and more helpful sense of God, of the Bible, and of all the fundamentals of religious life and understanding.

And now, knowing as we do, that we are worshipers of God, the God that is Spirit, that is omnipotent good, Life, Truth, and Love; knowing that we are followers of Jesus Christ and striving to obey the Ten Commandments and the Sermon on the Mount; that we are striving to cast evil out of ourselves and others; to bind up the broken-hearted and

heal the sick, is it any wonder that we ask of this generation, "For which of these things are we being stoned?"

I have dwelt thus on the theological aspect of Christian Science for the reason that so many people are deterred from looking to it for help because they have been educated to suppose that it was some dreadful, ungodly heresy, some satan let loose, or else that it was vague and substanceless agnosticism or worse. Now I know that I voice the sentiments and experience of all genuine Scientists when I say that the natural and inevitable influence of Christian Science on the student who enters upon its study and demonstration in good faith is this: It will make him happier under any and all circumstances than he otherwise would be. It will make him a better man, a better friend, a better citizen. It will improve him morally and physically. It equips him with a dominant control over circumstances and conditions that he never before possessed. It purifies his individual and social status. It enables him to cope more successfully with pain, disease, fear, grief, sorrow, and other desolating emotions and conditions of human experience. It rationally and satisfactorily reconciles him to abandonment of evil. It acquaints him with the true God who doeth all things well. It eradicates the dreadful fear of God, of death, and of hell. In fine it reveals the true state of man as the image and likeness of God; elucidates the hard problems of existence and sets mortals at work scientifically to achieve the kingdom of heaven within them. I could recount an interminable array of benefits, but suffice it to say that the Christian Scientists themselves who alone know what it is and hence are alone able to judge, rest upon the undeviating conviction that they have found the Science of

Life; that they know that they are demonstrating its verity and they are satisfied. And all of this is not at all because of ignorance and superstition, for, taking them as a whole, they have known of nearly every religious, ethical, and philosophical belief that is to-day current or dominant.

As we approach the intimate connection between the theology of Christian Science and Christian Science Mind-healing, I will state by way of a connecting link that our textbook declares that "Jesus of Nazareth was the most scientific man that ever trod the globe." (Science and Health, page 313:23.) All Christians will at least acknowledge that he voiced the truth and that his utterances or teachings have endured the test of nineteen centuries. Christian Science reveals the fact that he had the most profound and substantive understanding of the Science of being, and that to the extent that his followers could comprehend him, he taught them, and he declared that all those who believed or understood his word or teachings could heal the sick. He never claimed that his healing was miraculous, but on the contrary he understood that it was the natural phenomenon of the understanding of a universal Principle, and he declared: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

The supposition that Jesus' work was but the spectacular exhibition of a mysterious local power inherent in himself alone, and that his works were miracles done in contravention of law, and that God, who "is the same yesterday, to-day, and forever," changed His eternal and infinite nature long enough to interpose a spasmodic and abnormal intervention in behalf of a few sick people for effect—all of this fabulous error must give way before the light which

shows that both sin and sickness are unnatural and monstrous, and that an understanding of Science as taught and demonstrated by Jesus reveals the scientific and Scriptural method for destroying both.

The use of medicine in case of disease had been in vogue for two thousand years when Jesus appeared and ushered in an entirely new dispensation. He healed the multitude of all manner of diseases and gave an unfailing exhibition of Christian Mind-healing. He taught his disciples so that they could heal, and they in turn taught their followers, and history, according to Gibbon, recites the fact that until the close of the third century healing was a regular phenomenon of primitive Christianity. Soon after that time the integrity of the Christian sect became involved with the materialistic chaos of the Roman Empire and the healing power was lost.

The verity of the Scriptural accounts of the healing has been challenged by those who affirm, with reason, that there can be no such thing as a miracle, and that if such works were performed at all they must have been done in accord with science and could therefore be done again and now. To such, let me say that Christian Science authenticates the Scriptural accounts by revealing the modus operandi of such healing and satisfies the most skeptical and exacting state of inquiry. The discovery of Christian Science by Mrs. Eddy and its systematic and scientific exposition by her includes the discernment of the Principle of true metaphysical healing as practiced by Jesus and the early Christians. While it includes vastly more than the mere healing of disease, its operative effect constitutes the revival of or re-establishment of the same curative practice that was instituted by Jesus as a part of his work of overcoming evil.

It has never been claimed that Christian Science was an invention of its discoverer or evolved by her. It was not presented as her view, belief, or opinion. On the contrary, it is before the world as a demonstrable Science, discerned, formulated and demonstrated by its discoverer and founder. Like all exact and true science, it rests not on theory or profession for the evidence of its verity, but rather on proof and must be and is being supported by indisputable demonstrations. These proofs are the signs following an understanding of the Principle and compliance with its rules, and they constitute the only feasible evidence of such understanding.

Before speaking on the subject of Scientific Mind-healing, I would like to say that it is authoritatively stated that during the thirty years in which such healing has been practiced more than one million cases of disease have been healed thereby, most of which or a large portion of which were considered incurable. Much of this healing has been so palpable and indisputable that all classes of people are acknowledging the results, but on the other hand, an effort is made to account for the facts of healing in every conceivable way except the right way. Many critics make a short cut and call it mesmerism or hypnotism. Others declare that it is like the spasmodic instances of faith cure and prayer cure. Others that it is simply the influence of one powerful will over another, or that it is wholly the result of a dominating faith on the part of the patient that its operation will heal him. Now let me tell you that it is none of these. Christian Science healing is the operation of a scientific Principle, and no one knows how these patients are healed but the Scientist who knows enough to heal them. It is indeed folly for people to seek thus to explain away something that they know nothing about.

If a representative body of workers in the science of numbers had been struggling for ages for the solution of a hard and world perplexing problem and one of them should finally announce that he had discovered the solution, do you suppose the others would refuse to attempt the demonstration on the ground that they did not believe it? Would they not know enough to know that if the discoverer had demonstrated his proposition, it would be inane for them to ignore it or try to demolish it with incredulity and scorn?

In speaking on this subject we do so from the standpoint of the demonstrations of a demonstrable Science. We speak with the invulnerable confidence that we are absolutely right, with the ascertained knowledge that Christian Science is true. In considering these remarks, therefore, please remember, even though you may not be at all impressed by what is said, that there are tens of thousands of people who assert that they are at work in this demonstrable Science, and that they are proving the verity of its divine Principle, and if it shall be asked what is the nature of these demonstrations, I answer that among the proofs may be cited the healing of cancers, consumption, inaccessible tumors, hereditary diseases, abnormal growths, epilepsy, locomotor ataxia, and all kinds of organic and functional diseases that have been considered incurable.

At this point the question may be raised as to whether humanity needs anything better for the cure of disease than the medicines which it has been swallowing for ages, and in considering the subject please bear in mind that I have not a word to say against the estimable men and women who are engaged in this field of practice. In commenting on the system I shall say nothing worse than the phy-

sicians themselves are constantly saying. Indeed I will preface my own remarks by quoting three out of thousands of similar statements from medical authorities in order to show you that I am not unwarrantably critical. (Doctors James Johnson, Mason Good, and Chapman are quoted here as found in "Science and Health," page 163.)

The history of medicine shows that the use of drugs or material remedies for disease has prevailed for four thousand years. As before alluded to, diseases have multiplied greatly during this time, and the percentage of people who are contaminated by disease has been constantly increasing. During this era of medical treatment, certain phases of physical deterioration have developed and prevailed which threatened the extinction of the race. If, during this period, a dominant principle had been at work, we should see a lessened prevalence of disease and a higher average of healthful conditions.

I shall not attempt an elaboration of the reasons why the practice of medicine for four thousand years has failed to cope with or lessen the area of disease, but will name two important reasons, both of which are fundamental. I think I shall state it fairly when I say that medical theories concerning disease are, as a general thing, based upon the assumption that matter, and by this I mean also material conditions, that matter can of its own power and action originate, augment, and continue disease, and thereby dominate man, or the consciousness of man, even to the point of killing him. Also that his only remedy is to offset, if possible, or neutralize this material action by the use of medicine or material means, thus making the issue a conflict between different phases of material action and power. It should be stated that one school of medical theory and practice does,

to some extent, take cognizance of mental conditions in estimating the cause of disease, but even though admitting certain mental influences the remedy used is still the same, namely, matter.

Now Christian Science shows that the theory that disease is primarily of material origin is defective and that diagnoses of disease in accord with that theory do not penetrate to the foundation of their causes. It shows that the treatment of disease from this standpoint does not touch causation, but devotes itself to effects. Christian Science shows clearly the actual causes of disease of all kinds and when one understands this feature of the work, he can comprehend why sickness can be healed by scientific mental treatment. He can also understand why Christian Science heals many diseases that have always been considered incurable.

Another defect concerning medical practice is that materia medica is not scientific, but is a house divided against itself, inasmuch as all material remedies act differently with different people, and all have a reaction in proportion to their positive action. The significance of this statement and that which it involves is little known and little heeded; indeed, humanity makes no account of this important fact, so important as to be one of the principal reasons why, from a material standpoint, medicine has not dominated disease in human history.

The disclosures of Christian Science are that instead of being subject to material causation, Mind rightly directed, and this means much, can prevent and cure disease and manifest its mastery over pain and sickness. This scientific treatment is not vague or intangible, but is seen to be the only natural way and the operation of divinely natural law; indeed, it is a fact that while Christian Science is not at all

of the nature of what is called faith cure or prayer cure, it is actually the manifestation of God-with-us, healing all our diseases.

People who for ages have been taking medicines and have come to regard them as substantial have difficulty in grasping the statement that Christian Science treatment is substantive to the extent of overcoming the most virulent or stubborn disease. It is a fact, also, that because of their chemical action drugs are regarded as absolutely indispensable; indeed, many urgent arguments are presented to show that they are altogether essential. This educated sense concerning them makes it more difficult for people to grasp the fact that the true mental healing is more effective. I shall not attempt to meet these arguments in detail but will make one statement which covers the whole ground. It is that the effect of any drug on the human system can be produced by hypnotic influence without administering a particle of medicine and that if all drugs were dispensed with, their effects could be produced at will.

I speak of this for the information of those who are not at all familiar with the subject and who do not understand that in the treatment of disease mental action is more potent than the action of drugs. I do not refer to it as an endorsement of hypnotism, for Christian Science and hypnotism are not in agreement at all. It is not the object of these remarks to include any explanation of hypnotic phenomena, but I will say that hypnotism is the action of one human will over the consciousness and bodies of others, and is liable to manifest all of the frailties and all of the evil of personal ignorance and wickedness.

We cannot go into an explanation of Christian Science treatment, but will say briefly that in the

matter of sickness greater results have been thus effected than have been achieved by medical remedies or treatment. We are familiar with the occasional reports of death being caused by fright. Fear is purely mental activity, and yet its results are often of the most extreme nature, physically. If, therefore, an abnormal mental action may kill a man, how much more should scientific and normal mental action help him. It is not asserted or pretended that there are no failures under Christian Science treatment. It is not pretended that Christian Scientists have as individuals or as a class risen to the height of demonstration that excludes all failures. That these sometimes occur is not the fault of the Science, but may be the fault of the practitioner or the patient. Most of the cases that find their way to Scientists are those which have failed to yield to any other form of treatment, and they come to us as a last resort. They are the kind that are called stubborn or incurable, and I give it as my conscientious conviction that fully eighty per cent of these cases are either cured or materially improved.

I once applied to the officers of the World's Fair for space in which to exhibit the publications of our Society. They at first declined, thinking that the subject was not of sufficient importance. In the course of conversation, I said "if it could be authentically established that one single case of cancer had been cured by a physician using material remedies, you would be willing to grant space on which to erect a monument to that man a mile high, and yet the Christian Scientists, who have healed hundreds of cancers, are obliged to entreat you for a place in which to exhibit the books that show how it is done."

In the course of time they provided ample space

for us, and did more than we asked, and I now relate the incident for the purpose of emphasizing the significance of one fact which should be borne in mind when one is inclined to doubt or scorn the reputed effects of Christian Science. Regardless of what any one may think or say, the fact is incontestably true, namely, that hundreds and hundreds of malignant cancers of indisputable nature have been healed by Christian Science. On the other hand, I understand that medical records do not include the cure of a solitary case of the kind by the use of medicine since the world began.

At this stage of Christian Science practice it is asserted that the patients as a rule recover more quickly, are more quickly relieved of pain, are not as liable to recurrence, avoid any form of reaction whatever, and are cured of a wider range of diseases than under any other form of practice. If this can be truthfully said during the pioneer stages of this work, when its practitioners are operating in the midst of oppressive and even virulent antagonism, what may we say prophetically of the time when the blessedness of this heavenly visitant shall be recognized by the race that is to-day in supreme need thereof, and when people shall turn to it with the same confidence and approval that is now bestowed on the different systems of drugging?

In a letter to Dr. Priestley, February eighth, 1780, Benjamin Franklin wrote as follows: "The rapid progress *true* science now makes occasions my regretting sometimes that I was born so soon. It is impossible to imagine the height to which may be carried in a thousand years the power of man over matter. . . . . All diseases may by sure means be prevented or cured, not excepting even that of old age, and our lives lengthened at pleasure, even be-

yond the antediluvian standard. Oh that the moral science were in as fair a way of improvement, that men would cease to be wolves to one another, and that human beings would at length learn what they now improperly call humanity!"

Notice that Dr. Franklin speaks of *true* science. He was sufficiently advanced as a true scientist to perceive that there must be and was the Science of health and the Science of morality; indeed, he doubtless knew that there was the Science of everything, and he knew that when the Science of being was discovered and understood, it would usher in the millennium, for when Science governs, all is harmony just as when the principles of mathematics and music govern numbers and tones.

Franklin may have known that humanity did not understand the Science of Life, but was being governed by an utterly erroneous sense thereof, and as an inevitable consequence it was all awry and distressed. He must have known that sick and malicious men were not in the image and likeness of omniscient God, were not normal, natural, or lawful, and that this abnormal condition must be changed, and that mortals should attain a knowledge of Science in order to escape from the misery that an evil sense of being entails upon itself.

Now, Christian Science shows specifically wherein humanity is in destructive and deplorable error, why it suffers, why it is in such grievous and detestable conflict with itself, why its utter ignorance of some of the simplest yet fundamental laws of being causes ceaseless anguish and why the fervent and anxious efforts of individuals, societies, and governments to correct or control have failed. Then it indicates the remedy, marks out the way, and reconciles man to his salvation through obedience to the ascertained,

natural laws of God. It clearly and scientifically indicates the millennial state that shall ensue just as soon as mortals know enough to know that they would be ten thousand times happier if they were governed by good instead of evil.

On the other hand, it shows them the fraudulent imposition that beguiles them with the supposition that evil can possibly ultimate in anything but suffering. The first step necessary in order to accomplish the redemption of this race is to convince the individual that he is being fooled, misled, and tormented by all sorts of unnatural and unnecessary influences; and that he does most positively need to be born again, born of the understanding of Life which achieves for him a sense of harmonious existence, the kingdom of heaven. He must see that he has been submitting to a long list of dreadful things on the supposition that they were according to law, perhaps the law of nature or the law of God. He must see that God, who is infinite Life, has not ordained any laws or processes for the destruction of man, and he must learn that instead of being reconciled to mortality by the supposition of salvation after sin, sickness, and death, that the Mind, which was also in Christ Jesus, is the Saviour from sin, sickness, and death. The revelation of Christian Science lifts horrible burdens from humanity, gives hope to the despairing man, and arms and equips him with the dominion which is his natural, God-ordained heritage.

Christian Science brings to light the true, supersensible or spiritual capacity of man. It shows the defective nature of the senses and sense testimony, and the lamentable condition of men who are governed by laws which appeal to the senses alone instead of the divine or spiritual law which governs

man aright. It shows that this spiritual law or scientific action of infinite Mind is not queer and intangible, but is substantive and satisfying and is available to him in the every day affairs of his career, and I ask you to note that the entire body of Christian Scientists would be unanimous in saying that they are proving this daily and would not turn back a solitary step if they could.

The ages have heard of the omnipotence of God or Spirit. If there is any truth in this utterance it means nothing else than that the spiritual power is all-powerful. Happy the hour for every mortal then, when he learns that the power of good is irresistible and ever present, and that the so-called power and law of sin and disease are wholly of human procurement and exist only as a mistaken belief of the human mind.

The world needs to be aroused to a realizing sense of its predicament. It needs to be awakened from the awful lethargy of ignorance as well as from the intoxication and delirium of evil. It needs to learn the power of divine Mind, the Mind that means life, health, goodness, and their possibilities, as well as to learn the dreadful effects of evil thought which externalizes itself in such wide-spread and obdurate woe.

To accomplish all this reform and deliverance; to turn men from blind faith in something they know nothing of and cannot possibly understand to a feasible, rational, reasonable, faultless and demonstrable understanding of God and man and their relations to each other; to establish the true brotherhood of man; to quench the fires of strife and to tranquilize nations—this is the mission of Christian Science in this age, and as such it commends itself to every creature who will admit that it is laudable and

profitable to heed the words and emulate and imitate in practical living and power the example of Jesus Christ, who overcame the world, the flesh and the devil, sin, sickness and death, through the power and action of the divine Mind.

I have made no attempt to inform you fully as to what Christian Science is, but as intimated, I have hoped to lead you to a respectful and expectant examination of this subject and particularly to a careful study of its textbook by Mary Baker Eddy.

"Science and Health with Key to the Scriptures" is the only textbook of genuine Christian Science and the only one that will ever be needed. Few books ever ran such a gauntlet of criticism or so thoroughly stirred the antagonism of beliefs and theories previously entertained. Futile attempts have been made to dispose of it by declaring that it was a rehash of Buddhism or idealism or mystic philosophy, and certain writers are named who are said to have presented the same ideas previously, but let me tell you that all the books of the world that seem to touch even the hem of the garment of Christian Science do not in the aggregate include one-hundredth part of the substance of "Science and Health," nor do they approach in the slightest degree the grandeur of a complete exposition of a demonstrable science. The book is the handmaid of the Bible. It is like a lamp shedding light on the Scriptural pages, revealing its true theology and the true philosophy of life. Its study and even its perusal have healed tens of thousands of helpless invalids and extricated thousands from the mire of unspeakable evil. For these reasons Christian Scientists study and value this book, not as supplanting the Bible, but resting upon it, not superseding, but supplementing the Holy Scriptures.

Knowing, as we do, full well the consummate and sublime work that this book and the Science it explains are accomplishing for this stricken and storm-tossed world, is it strange that we should utter the conviction that if you will search the blessings in all recent centuries this book will stand out as God's great gift to this age.

I do not ask you merely to believe one word of Christian Science. It is not a speculative philosophical suppliant appealing to your credulity for support. It asks no favors, nor does it need the approval of man. But I present it to you as something to know and to demonstrate, as a demonstrable science of that which is, a science that does not argue or engage in unseemly controversy, but which manifests its Principle, its universal good, in signs which follow an understanding thereof. It would be utterly useless to attempt to make you believe in Christian Science because of either arguments or lectures, but if there are any among you with heavy hearts, who are struggling with grief, sorrow, or any of the vicissitudes of what seems a hard fate; if there are any who are weary of pain, or sin, or disease; if any who are under the distressing bondage of appetite or habit; if you yearn for the relief and deliverance of your brother man and have prayed for the salvation of an unredeemed and suffering people; if you have become dismayed and perplexed because of hope deferred and the miseries and the mysteries of life, then I say turn reverently, hopefully, confidently to Christian Science, this manifestation of good, and it will wipe away tears; it will pillow the weary head in peace; it will strike off the fetters of disease and bestow the balm of heaven upon your wounds.

Or if, perchance, you have become weary of the unanswered prayer; if a long, wistful, and fruitless

search after God has left you with unsatisfied longing in the midst of unbelief and doubt; if all spiritual sense seems chilled and shriveled for want of substance; if the spontaneous desire for a more spiritual animus and a more spiritual religious experience has been ungratified; or if you have wandered through the mazes of sectarian and doctrinal perplexities in search of the peace of God and found it not; then I say turn to Christian Science whereby to acquaint thyself with God and be at peace. It will reveal to you the God that is infinite Love, who inspires no fear, but stills the tumult of dread and unrest and alarm. It will lead you heavenward by sure ways through all the possibilities of deliverance and step by step you will know that your Redeemer liveth, and you will be satisfied.

Delivered in the Grand Opera House, Atlanta, Georgia, and published in The Atlanta Constitution April 8, 1898.

ACTION AND INFLUENCE OF THOUGHT ON THE AFFAIRS OF MAN

BEFORE beginning his lecture Mr. Kimball said that in order that his audience might realize in part the feeling with which he stood before it as an expositor of Christian Science he would state that he himself was a physical example of the power of the Science to heal.

PEOPLE are forever congratulating themselves on the measure of their enlightenment, their discoveries, their increased knowledge, and the vast development of the possibilities of existence. By reason of the natural processes of discernment or revelation different individuals have made known to the world things that were before unknown, or had been misconceived, or that had been considered unknowable or impossible. Many of these revelations have overturned established conditions of thought and belief, and revolutionized the world. They have exposed the utter falsity of, and have reversed, previous conceptions, methods, and action.

In the exact ratio of this increased knowledge or perception is the conviction that the finite mind has a very imperfect and limited conception of the truth, or Science of being, and that the vast range of knowledge which is beyond its perception is infinite. Hence there is a great yearning for further revelation; a constant searching after truth by a people whose hopes and prayers are that there may be more light, and that the real facts of existence may be revealed.

It is noticeable that this same people, who thus pray for the revelation of the truth, usually reject and resist it when it is first made known, and often

revile and persecute the exponent or revelator; but notwithstanding this, the truth of being is gradually impressing itself on the consciousness of mankind in spite of all opposition, and will continue to turn and overturn until "He whose right it is, shall reign."

One writer, realizing the imperfection of human knowledge, has said: "We have no exact or absolute knowledge, except of the science of numbers." This is hardly true, but it is true that only exact and demonstrably scientific knowledge can be relied on for the government and welfare of humanity. In the same sense that we have a comprehension of and the satisfactory benefits of numbers, we should also comprehend the science of everything that is included in the infinitude of being. Humanity must surely learn that, as there is the science of numbers, there must also be the Science of Life and the Science of health, and that this Science, wrought out in actual demonstration, will remove from humanity the discords of sin and disease.

We shall, therefore, the better prepare our thought for a helpful consideration of our subject this evening if we remember that the world is confessedly awry; is confessedly in a state of conflict and confusion; that it admits that it is the victim of ignorance of the laws of being, and is incompetent to accomplish for itself a state of harmonious and satisfactory existence. If we do this we shall be more ready to look for and to discern a possible remedy and more willing to hope and admit that such a remedy may be at hand. That condition of mentality which most clearly detects the errors of human belief is most receptive of the true ideas and the actuality of the Science of Life. It most easily grasps the truth which leads into all Truth, and is the mighty deliverer.

Over thirty years ago the most extraordinary woman that ever lived, after a life and experience that fitted her in the highest degree for so grand a ministry, and by reason of her spiritual nature, her high mental attainments, and deep insight into metaphysical Science and the things of God, stood out far in advance of the common frontage of human mentality, and announced the discovery or revelation of the Science of Life which she afterward named Christian Science. Not only this, but she announced that she had demonstrated beyond all question the Principle which she had discerned, and gave such an exposition of the Science as enabled any conscientious student to attest its verity by the healing of the sick and by obliterating thousands of ills that are just as abnormal and contrary to the Science of being as two and two are five is contrary to the science of numbers.

When humanity's plight shall have been fully realized and it shall have been learned that the true Christ knowledge of Life and all that it includes is really the Saviour of the world, then it will be seen that this revelation of Christian Science through Mary Baker Eddy is one of the most sublime spectacles of all history.

The textbook of Christian Science by Mrs. Eddy, "Science and Health with Key to the Scriptures," is absolutely unique. No other writers ever gave anything to the world upon which "Science and Health" could have been predicated. If there were no other evidence, the mere history of literature would establish the fact that Mrs. Eddy was the sole founder of Christian Science.

Notwithstanding this, there are people who never gave any heed to the subject until long after Mrs. Eddy's works were published, who profess that they

have also discovered Christian Science and that they are sponsors for a different school thereof, as though indivisible science could possibly be manifested by different schools.

I am not here to engage in a controversy concerning this defective and presumptuous claim, which is really falling of its own unsustained weight, but will say that the fact that Mrs. Eddy was the discoverer and founder of Christian Science is now formulated history; is declared by encyclopedias, by dictionaries and biographical works, by the Parliament of Religions and its records, and is confirmed by the palpable fact that every statement written by anyone may be found substantially in the previously published writings of Mrs. Eddy. I do not recall one salient statement on the subject that was not better stated by her years before.

There are in the ranks of the Christian Science denomination in immediate affiliation with it hundreds of thousands of people who in consequence of this revelation and the unparalleled service of its discoverer have been rescued from graves, lifted from beds of pain and disease, redeemed from the depths of intemperance, degradation, and sin to a state of health, happiness, and morality. History does not portray a solitary creature since Christ in whose train may be seen such vast thousands as have been the beneficiaries of this discovery and the superhuman, God-directed labor of Mrs. Eddy, whereby its beneficence has found its way into the affections and weal of mankind.

Now in face of all this, there are people who, in assumed behalf of the race, are protesting that we are making too much of Mrs. Eddy. This comes with strange inconsistency from those who make much of Calvin, Wesley, and the pope at Rome; of

Swedenborg, Voltaire, and others. It comes with poor grace from the laity which makes much of its clergymen; which accepts the minister as spiritual guide and interpreter and regards his opinion as wisdom and law. We might dismiss the claim with the retort that it comes to us with unclean hands, but I will make use of this reference to it to emphasize the fact that "Science and Health" teaches just the contrary. It exalts thought to the recognition of the allness of God. It leads the way to absolute loyalty and obedience to Him alone. It teaches the disciple to turn from personality and personal models to God, who alone can guide man aright.

Mrs. Eddy's practice is in strict accord with this teaching. Her constant effort with her students and followers has been to turn them from reliance on her and from all attempt at the exaltation of her personality, to the understanding of impersonal Christian Science, which is the true guide and way-shower. Her teaching in this respect has been effective, for her students do have a rational and scientific understanding of her work and relationship to the cause. It sometimes happens that sick people or neophytes in Christian Science who have been healed give vent to their gratitude in extravagant forms of acknowledgment and admiration, but this is neither inculcated nor encouraged by this Science, by Mrs. Eddy, nor by her students at large.

Christian Science, or the Science of being, is infinite. There is no beginning or ending to it. It covers all the phases of mind, law, government, substance, power, and action. Do not expect that I can tell you all about this Science in one evening, and do not be disappointed if you do not leave here with a complete understanding of it and fully equipped

to move mountains. To grasp infinity in an hour or two is obviously impossible. I have known people to complain because I did not tell them all about Christian Science and the work of healing; whereas if they had grasped one-tenth of what I did say, they would have gone away rejoicing.

I am glad to say that Christian Science is a vast subject and covers a limitless area. It follows therefore that at such a time as this we can only consider certain phases of this Christian knowledge and my object is to speak to you to-night concerning the Science of Mind and of the action and influence of thought on the affairs of man.

The statement is made in "Science and Health" (page 234:24, 264th edition), that "sin is thought before it is acted," and this statement can successfully resist every conceivable argument to the contrary. Indeed, if you will give the subject very little scrutiny, you will discern its verity for yourself and know that sinful thought is the impulse and animus of every sin.

All the strife and war among nations is, primarily, thought. All the business affairs of the world are thus originated. Continents are discovered, explored, and colonized; nations are founded; cities are built; the earth is made to bring forth its produce; goods are designed and manufactured, and all of the vast, ponderous transactions of the world are procured and continued by the action of thought.

Thought establishes social relationships and on the other hand it murders and commits suicide. It brings forth the manifestations of music, art, and invention and again it demolishes and destroys. Without thought all human activity would cease; the earth would become depopulated; the wheels of industry would abruptly stop, crumble, and decay, and

the work of man's hands be obliterated. Gaze where you will upon the scene of humanity and you may know that its visible presence on the earth and all of its possessions; all that it does or has ever accomplished; all of the minutia and immensity of its doings; indeed all things of whatsoever phase or nature that are included in the entire compass of its career are but the phenomena of thought; and you may also know that mortal man and his affairs, which exist because of thought, would be a nonentity without it.

I do not suppose there is one person here who does not comprehend that this is true; no one who does not, to some extent, grasp the apparent dominion of thought over all that concerns the destiny of mortal man, and because you can and do comprehend this I expect you patiently and intelligently to listen while I tell you that part of the revelation of Christian Science which our textbook explains with great amplification is, that thought and its phenomena, acting either immediately or remotely, is "the procuring cause of all sin and disease." (Science and Health, page 171:27).

I do not ask or expect you to believe this on the strength of what I am saying. You cannot possibly know it until you study this Science and get an understanding of its Principle and the rules of demonstration and then prove it for yourself so that no vestige of doubt remains; but in the presence of this apparent control of thought over humanity, this statement to which I have referred cannot seem to you to be very astounding.

Having prepared you for an admission that possibly the human mind, by means of its many ramifications, does institute and maintain diseased conditions, I will also add the correlative declaration of

Christian Science that mind rightly directed heals disease.

Now let us retrace our steps a little and explore still further the Science of Mind which not only reveals the fact that the thought of mortals externalizes itself on the life, health, happiness, and destiny of each individual, but that our thoughts influence others as well, and further that the aggregate of the universal thought acts upon humanity, on its present plane of existence, as law and government.

Going on still further, you can learn if you will that all good or evil thought externalizes itself according to its nature. In other words, the truth of being manifests itself as life, health, harmony, and happiness, whereas error or an erroneous sense of being manifests itself in sin, discord, death, and the myriads of disaster which disfigure humanity and continue its strife, calamity, and despair.

You may learn that man governed by God would manifest life and happiness; he would be indeed the very likeness of God and have dominion over all the earth instead of being subject to it.

Now if the normal God-ordained state of man is one of harmony, and we behold, instead, that mortals are environed by and are manifesting every conceivable evil, and if we know that evil is but the paraphernalia of erroneous thought, then how shall we describe the only possible way of deliverance; the only process of redemption whereby humanity may escape from its appalling agony and travail and manifest that which is infinitely good? Do we not have at hand a logical and easily comprehended answer? Does it not palpably appear to you that in order to save the race, thought must be changed; that all of the individual and universal error which

by its action prostrates and kills mortal man must be supplanted by the true or scientific sense? If erring thought is the cause of human evil, is there anything else to do but to change it and thereby establish different results?

At this point let it be assumed that the suggestion occurs to you somewhat as follows: "Well, suppose that I take it for granted that this is true, that the woe and mortality of mankind is in consequence of ignorance, superstition, misconception, false belief, theories, and control; suppose that I admit that it is a false sense of life which begets sin and its desolation; how am I then any better off unless I have some faultless standard whereby to judge between the false and the true; how am I to know that the *ideas* which are influencing me and others are tending toward mortality and its doom? Am I not still with Pilate, who typified the complexity of human dismay and need and longing by the inquiry: 'What is Truth?'"

Yes, you are; and so is every man who has no understanding of the demonstrable truth which reforms, redeems, revivifies and sustains, and which is revealed in Christian Science. This Science is chart, compass, and beacon light to the mariner on the sea of trouble and without it he cannot accomplish his own salvation. It must be a great satisfaction to you, however, that you are unlike Pilate in that you have the blessed lot to live in an age and under a condition of thought wherein it is possible to be lifted somewhat out of the besotted materialism which environed him.

It is your privilege to live in the era of Christian Science, when divine metaphysics asserts the facts of being in the consciousness of man who can at last understand the language of Spirit. The man of

nineteen centuries ago could not comprehend the truth, and Jesus was too wise to utter it in his dull ears; but the man of to-day can hear, understand, and demonstrate the Mind which was in Christ Jesus and which saves.

It will be readily understood that if the millennium or the kingdom of heaven within is to be established to human consciousness there will be much to change and many radical changes. When Nicodemus asked Jesus what to do to be saved, the answer was, "Except ye be born again ye shall in no wise enter into the kingdom of heaven," indicating thereby the necessity of an entirely altered sense of life. Jesus and all who understood him admonished mankind to be transformed by the renewing of mind; to put off the old man with his deeds; to put off mortality and put on immortality; to have this Mind which was also in Christ Jesus—the Mind which heals the sick, annuls temptation and discloses that "the kingdom of heaven is within you" and "If a man keep my saying, he shall never taste of death."

The measure of human misery indicates the extent to which mankind is straying from the life that is good, and indicates the necessity for and the degree of transformation which must ensue. At this state of discernment we are at first liable to demur because there is so much to do in order to restore ourselves and the world to health, peace and concord. Mortals have struggled so long and unsuccessfully against evil that they have come to regard it as inevitable and irresistible and have sought to be reconciled to the many elements of life and happiness by the strange, futile hope that the last enemy, death, would bestow a peace upon them which the lesser enemies had despoiled. In gloomy abiding

they have sinned, suffered, and gone to an unresisted grave under the delusive expectation that in some way God would be more merciful to death than He had been to life. When urged by conscience to a more exalted state of being, it has only seemed like an invitation to give up the pleasure of this life and enter upon a career of reluctant sacrifice and of resignation to sickness and death, with the uncertain prospect of a post-mortem heaven.

Now, Christian Science shows conclusively that mankind has nothing to give up but misery and that which causes it, including both sin and disease. It reveals the self-punishing and self-destructive nature of evil; it shows how to detect and master it; it discloses and makes available the natural dominion of man; it equips him with the understanding and the power which enables him to know that he is surely working out his salvation from evil without dying, instead of merely hoping for salvation after death. Moreover, it effaces the mystery which has always surrounded this entire subject, and man gains a comprehension of the rationale of his deliverance. Lastly, it begins forthwith to manifest itself in benefits and confers the assurance that it is leavening the entire lump.

It has been said that the only way to get even with a life insurance company was to die. It certainly seems as though the only way to test the common theories of salvation is also to die. But Christian Science bids man live, and the true understanding of Life which it bestows endows him with an endless continuity of benefits.

Inasmuch as Christian Science explains that sin and disease, as well as other human disorders, are occasioned by abnormal thought and erroneous belief and that the only remedy is Christian Science

Mind-healing and the possession of the Mind of Christ, I will allude briefly to the real nature of sin and the reason why sin and error cause a sense of suffering.

The advancing thought of this age, rapidly progressing under the light of Science, is grasping the fact that the truth is, and that it is good, and that God alone is natural and lawful. When this shall have become self-evident to people, it will be seen that all evil and all that results in evil is abnormal, unrighteous, and unnecessary.

Christian Science still further reveals the fact that all that is unlike God, good, is evil, regardless of what the seeming may be to human sense; hence we are led to the statement that all evil, whether it be called sin, ignorance, error, misconception, or by any other name, and in spite of all opinion to the contrary, is harmful—inevitably harmful. Some forms of evil are manifested as what we call sin, others as sorrow, sickness, misfortune, destitution and various other ills, but they are all the offspring of the one evil, the "carnal mind," which is enmity against God, against Life, Truth, Love and the power and action of good.

It is generally acknowledged that men are sinful, and there is some apprehension of possible punishment therefor, but the continuity of sin is encouraged by reason of the established belief in a system of sorrow, repentance, and cancellation. If men really believed the scientific statement that "whatsoever a man soweth, that shall he also reap," he would, through fear of suffering alone, refrain. If the drunkard had only known, when he lifted the first intoxicating glass to his lips, that he was really imbibing the delirium tremens with all its horrors, he would most likely have hesitated long and success-

fully. If the sinner who "finds satisfaction in sin," as described in "Science and Health," only knew that every sin reacts upon itself and causes inevitable suffering, he would be appalled by the prospective anguish which evil entails upon itself and turn from it. The mission of Christian Science is to make known to mortals this very nature of evil and to reconcile them to their own deliverance from it.

The question may be asked, "Why is it inevitable that sin begets suffering?" "Why may not men sin if they choose to do so and then stop without ill effects?" This question is answered more fully and better in "Science and Health" than I can do it, but in order to bring the subject home to each one of us, I will partially explain, for example, the effect of envy, jealousy, anger, malice, and revenge on the person who manifests them. Humanity is at present living on a plane of law and control whereupon envy, hatred, and malice are as antagonistic to physical well-being as poison would be. The Bible says that he that hateth his brother is a murderer, and cannot inherit eternal life, and Christian Science shows that these evil thoughts are not only murderous, but that the most deadly effect is upon the perpetrator himself, for they kindle and feed the fires of hell within. He can not inherit eternal life because his own course is suicidal, and by reason of the bodily effects produced by sin he is destroying his own sense and manifestation of life. Such a sinner is operating on a plane which devolves penalties upon him in the way of disturbed circulation of the blood, obstructed bodily functions, and the impairment of organic action. These things interfere with and repress the healthy secretions of the body and clog the system with morbific substances. All this and much more is among the consequences

of sin, and this suffering is not imposed by a wrathful God, who is bestowing vengeance on the sinner, but is simply a part of the evolution of evil which decrees its own penalties, even unto the extinction of life.

It follows, therefore, that the man who is sick because of his sin needs, not medicine, but transformation, mentally and morally, and the legitimate and efficacious annulling of the imposed penalty. When the Christian Scientist has to heal a case of sickness caused by sin, it is necessary to heal the patient of the sin or cause, and thus annul the penalty, and when such a case is not healed it is generally because the sin is incorrigible and will not yield. Many forms of disease are induced by grief, sorrow, mortification, anxiety, disappointment, and kindred influences, all of which need to be taken into account by the healer, for they are all abnormal and discordant; in fact, there is no erroneous action of the human mind that does not sooner or later externalize itself in some deranged physical condition.

"Science and Health" explains with much elaboration the subtle and complex action and effect of fear, which is always mental, upon the physical body. This would be of little satisfaction to anyone if it did not also explain how fear can be destroyed and its effects arrested and exterminated. It shows how unnecessary fear is and how it is based on erroneous premises and false beliefs about life and health; how it is propagated and sustained by the educated supposition that pain and disease are of divine institution and that man is unable to protect himself against them.

Christian Science points out the possibility of your obtaining complete mastery over the sense of

pain and disease, and just in proportion as you gain this understanding and thereby manifest the natural dominion and control over bodily conditions you will gradually lose all conscious and unconscious fear and escape the havoc.

The change of thought which must and will transform the world will reverse all of the purely material theories about disease and show that many of the steps that are taken to prevent and cure it but aggravate and augment it. The new understanding of scientific law will annul the laws of disease, will locate mental causation and remove the consequences of fear.

I think there is a fable which represents a conversation between the plague and a traveler on the road to Bagdad. The traveler berated the plague for having caused the death of 10,000 men in Bagdad, when the plague exclaimed, "You are wrong. I killed only one man in Bagdad and fear killed all the rest." "Science and Health" would go farther and show you that fear killed them all.

I have spoken thus of the effects of sin because the paramount work of Christian Science is to turn the people from the evil which is destroying them. The healing of the sick is an incidental accompaniment of this work, but primarily the great aim is to reform the wicked, and one way is to show him the unavoidable consequences of sin.

In referring to the influence of fear I have not done it to alarm you. You need not be disturbed thereby, for notwithstanding the wretched and widespread havoc that results therefrom, Christian Science reveals the way to cast out fear, even unto the uttermost; and I make bold to say that there is no other revelation of the way by which to accomplish it. "There is none other name under heaven given

among men whereby we must be saved" than the Mind which was in Christ and which healeth all our diseases and casts out fear.

If you would save yourself unspeakable sorrow and pain, stop hating thy brother; strive at all hazards to banish from your mind and character resentment, wrath, and bitterness; learn to love, be kind, merciful and forgiving. Love will transform you, beautify you, ennoble you, and place upon your existence the seal of a royal, a splendid manhood.

Mortals seem not to be afraid to commit sin, although this cannot possibly be done with impunity. On the other hand, they cherish thousands of unnecessary and baseless fears about disease, and these fears themselves engender the very disorders they would avoid.

Mothers, in rearing their children, load them down with fear and penalties and thereby plant the seeds of disease and suffering. The majority of a mother's fears have no more foundation than the ghost stories which frighten the children and disturb their bodily condition. These fears are of man-made origin and act as disastrously on the health of the child as slow poison, impure air, or foul water.

The mothers who through fear of disease bestow the most anxious care upon their children and educate them so elaborately concerning so-called health laws and the fear of material conditions, confer upon them incalculable damage and shut out the control that they should exercise over their bodily health. All other things being equal, it is certain that the mother of a large family of children will raise more healthy progeny than in the case of a single child, who is constantly mesmerized by its mother's anxiety and excessive obedience to the most superstitious laws.

Mothers who are Christian Scientists will greatly improve the race during coming generations. Already they find, as a rule, that from the very day of the birth of their children they are enabled to guide them through the pitfalls of infancy and childhood with very little sickness and to avoid largely the prostrating fear which is the unfortunate heritage of nearly all other children. When mothers learn all of the possibilities of motherhood as they are disclosed in Christian Science, the race will enter upon a changed existence.

Evil thought concerning disease has an offspring in evil conversation about it, and to-day the race is inflicting the most appalling consequences upon itself as the result of insufferable and limitless talk about sickness.

I doubt if there is any other subject known to man in whose behalf the nimble tongue wags itself with such mischievous industry. People who fear and avoid contagion and infection will actually submerge themselves in the introspection of self and the inspection and comments of everyone else, not knowing that these things are more harmful and do vastly more damage than the contagion and infection. There are countless thousands who are constantly going down to premature graves that would have lived on if they had kept their ills to themselves, instead of making the fatal mistake of exciting the fears and the alarming speeches of almost every one that would listen. Medical records indicate innumerable instances where illness has terminated fatally, because of the fright and discouragement that were projected upon the patient by other people who, through narrative, prediction, or expressed fears, prostrated the hope and courage and expectation of the sick man, who, if undisturbed, would have recovered spontaneously.

People are intent upon sanitary improvements, ventilation and pure water, and yet they heed not the contamination of the mental fount, which is more important than all the rest.

Christian Scientists urge the avoidance of the world-wide habit of overmuch talking about the diseased condition of the body, because as a theme for conversation it is or should be unattractive and offensive to people of wholesome sensibilities. Secondly, because nearly all such conversation is among people who know really nothing about disease, its cause, the real signification of symptoms, or of the means of cure, and whose utterances are the distressing offspring of ignorance. And lastly, because such conversations propagate fear and plant the seeds of disorder and disease, which unconsciously lodge, germinate, and consume.

This world has for ages turned in vain to matter and a materialistic philosophy for deliverance from its woe, and in disregard of its own declaration that God, Spirit, or omniscience is all power, and regardless, too, of the fact that the divine Mind alone can govern man satisfactorily and aright; can alone wipe away tears and heal all of the diseases of the nations. The profundity of Mrs. Eddy's announcement made thirty years ago, that the only hope of humanity lies in the direction of Mind, has been recognized slowly, but in spite of all its reluctance and dimness of spiritual discernment, the world must awaken to that discovery.

In the future the only march of actual progress will be in the mental realm, and this progress will not be in the way of human speculation and theorizing, but in the actual understanding and demonstration of the Mind that is infinite God. I have just spoken of the divine Mind. This is very urgently

objected to by some people who regard it as a serious error. When Mrs. Eddy first wrote "Science and Health with Key to the Scriptures" she knew that the world had a minimized and finitized sense of God, who is infinite, and in order to assist the thought to expand and reach out toward a more adequate sense of infinity, she gave certain technical definitions of Deity, which she explained at great length. In addition to such definitions as Life, Truth, and Love, she declared that God is infinite intelligence, substance, infinite Mind and divine Principle, and the person who by this means gains a grander and more perfect sense of God learns that he has been worshiping a finite mental image and calling it God. Men have opened the textbook of Christian Science, turned its pages and read that God is divine Principle, infinite Mind, and then closed the book in wrath to exclaim: "What monstrous sacrilege! What blasphemy! The idea of calling God nothing but mind, of reducing Him to a cold iceberg of a principle." And then they have gone forth to declare that Christian Science is damnable heresy, and that Christian Scientists are infidels.

Let us turn a little of the sunshine of intelligence on this objection, this precipitate frenzy from which standpoint we are so industriously advertised as infidels. Let us see if a grain of divine logic will not allay this tumult. Let us ask a few questions to test the merits of this impeachment.

Do you believe that God is infinite? Yes! Do you believe that He is infinite wisdom, intelligence, Truth and knowledge? Yes! And yet you believe that God is mindless, do you? Oh, no, no! Ah, but you must believe that He is mindless if you consider it infidelity to affirm that He is divine Mind. There is no other alternative for you. God is either Mind

or mindless. Choose ye whom you will serve; but, before you decide that He is mindless, let me tell you that a mindless God is nonentity, for mindless knowledge and mindless wisdom is simply inconceivable. Next let us examine this riot about Principle. What does Principle mean? It means primary, basic, fundamental — law, government, causation. Principle is that by reason of which all exists that does exist. Now, if God is not the divine Principle of the universe and of all being, who is? If He is not Principle, then He is neither primary, nor is He causation; and, if not these, then He is not infinite, and if your God is not infinite, then He is no God at all. All of the ill-considered objections to Christian Science have no more substance to them than this one has, and, when subjected to a scientific analysis, they become as dust and disappear. In Christian Science the allness of one God includes the allness of one infinite Mind, and one intelligence, and shows that the true function of man is to manifest or express this Mind, which was also in Christ Jesus.

The human being speaks of his mind, his soul, spirit, intellect, and mentality as though he possessed all of these things. He is never able to tell the difference between them or to know one from the other. No one ever saw any of them, or is able to cognize their abode or presence; and still he talks and writes and even sings about them incessantly. The Science of Mind shows that there is not the slightest evidence that he has anything whatever of the kind, except a capacity to think; to be conscious; to know. That consciousness or aggregation of thoughts or ideas constitutes all there is to what he calls his mind and indicates his own individuality. With this man the great question never urges itself—what is governing this consciousness?

If he is governed by error, by sin and the love of it, by superstition and an ignorant sense of being, then he will externalize the law and doom of the carnal mind in sorrow, pain, and sickness; for, as the Bible says, "to be carnally minded is death." But if he learns of God, and is governed by the divine Mind, if the consciousness of the truth abides in him, and the understanding of Life is manifesting man's dominion, then he will experience an entirely different existence, for "to be spiritually minded is life and peace."

Every human being stands hourly at "the parting of the ways;" each moment he is called upon to choose whom he will serve. The understanding of the truth and obedience thereto will lead him through the channels of health and holiness and bestow upon him the countless benefits of intelligence; but if an evil and perverted sense of life governs appetite, affection, motive and obedience, then they will lead him into the mire of suffering and gloom and death.

The world has already entered upon an era of intellectual and spiritual advancement which was prophetically indicated by the motto adopted by the "World's Columbian Exposition": "Mind, not Matter." People have languished in the supposition that matter alone was practical, and that mind or spirit was vague and intangible. To-day, owing to the glorious revelations of Christian Science, the world stands within the vestibule of the vast dome of divine intelligence wherein is found the transcendent, practical power of the action of Mind over all things.

The only textbook of genuine Christian Science is "Science and Health with Key to the Scriptures," by Mary Baker Eddy. This book, which has passed the 150th edition, contains a complete exposition of this

Science and its application to the healing of the sick. The frantic efforts to discredit this book by means of shallow denunciation, ignorant criticism, and unfair analysis have utterly failed. No opposition or ridicule has served to suppress the sale or prevent the perusal of this book by the public. Why? Because the people who are most deeply interested in the subject, the sick and unhappy ones who have taken the pains to examine it in sincerity and with an honest desire to recognize its merits, have learned that it is true, and have become its beneficiaries in abundant degree by proving the verity of the Science which it discloses. If a lecturer on this subject were required to explain just what Christian Science is, he could not do better than to read to an audience this book of over 600 pages. For the reason that this is not possible, he is necessarily confined to a limited indication of what it accomplishes in the hope of interesting the listener in a further and more complete investigation. To narrate specifically all of the works which are being performed through its influence would be simply impossible, for they have been multiplied to a point that baffles estimate and computation.

We can, however, summarize the great good that is being accomplished, leaving the details to be disclosed to anyone who will inquire more definitely. I will first say that the man who feels its touch begins and continues a normal reform by means of a willing and satisfying destruction of temptation and evil desire. I believe that there is no influence exerted upon the sinner that will so rationally and effectually turn him from sin.

It has reformed drunkards and the victims of the morphine and other habits. Confirmed or chronic inebriety is among the infirmities of man

which have been considered well-nigh hopeless. Material remedies cannot cope with inherited or acquired desire; neither have they any substitute or reinforcement for the loss of will power, which, it is improperly alleged, ensues in the case of the drunkard. The entire treatment of drunkenness has been based on incorrect premises and governed by erroneous conclusions. Christian Science treatment adequately reaches both cause and effect, and has restored multitudes of drunkards to a state of sobriety and usefulness.

It heals all kinds of people of all manner of diseases. At the World's Congress of Religions it was authoritatively stated that more than one million cases of disease had been healed by it up to that time, and that many of them had been considered incurable. It has cured diseases that have never been known to be healed by any other means. Indeed, I doubt if there are any diseases that have not been mastered by it. It has instructed the infidel and agnostic, who, unable to adopt any of the misconceived substitutes for Deity which have disfigured human thought, has been glad to acquaint himself with the understanding of God which unfolds the very substance and Science of being, instead of involving the believer in a labyrinth of mystery which gives no promise of yielding to anything but death.

Christian Science has purified and exalted the motives, desires, and aims of man; increased his wisdom, his executive and business capacity; arrested the havoc of vice; refined character and elevated manhood and citizenship. These are indisputable facts and they are indelibly engraved on the annals of humanity. To dispute them now would be folly. I leave them with you, without even entreating you to give heed, but being persuaded that the wise man

will in due time discern that a happier destiny waits adoption by mortal man, and with the confidence that toward that destiny the weary sufferer will at last turn his footsteps to realize the deliverance which has been the hope of the ages.

Delivered in the Coates Opera House, Kansas City, Missouri, and published in The Kansas City Times February 12, 1899.

"WHY SHOULD IT BE THOUGHT INCREDIBLE THAT GOD SHOULD RAISE THE DEAD?"

I ASK you for the moment to let your thoughts traverse a long stretch of centuries and rest on one of the most dramatic scenes of all history.

In the midst of this scene is a man in bonds and at bay. Having actually communed with God, having felt the very touch of a divine afflatus, this man, taught and impelled by infinite wisdom, stood forth an avowed disciple of the Christ which heals and redeems. His sturdy manhood had been chastened and ennobled by divine revelation, by discipline and experience, and by the descent of the Holy Spirit. In the midst of a besotted generation his moral, ethical, and spiritual culture had exalted him so far above the countless millions of the earth that he stood there an instance of sublime isolation, almost alone on the earth, with hardly one solitary companion of all the race who had touched the supreme height of his own ascended thought.

Because of his responsive obedience to divine leading this lone minister of God was arraigned before the bar of public opinion, which was inflamed with rage at him who had dared to reform the sinner, to heal the sick, and to preach the immortality of life and hope of salvation in disregard of the theories of the schools and of the sensuous system of pretense and hypocrisy which it were mockery to call religion.

Permitted to speak for himself, conscious of the divine presence and nature, and animated by the same Mind which was also in Christ, he turned to a lost race and with unspeakable but hopeless com-

passion uttered this demand: "Why should it be thought a thing incredible with you that God should raise the dead?"

Paul was confronted by a race of materialists who had no consciousness of being that was above the level of the material senses. To see, hear, smell, taste, and feel was the sum of existence to them. In their opinion matter was intelligence, substance, and life, and all that they include. Even their sense of God was material, opaque, spiritless,—an utter misconception of Deity, without God and without Mind. This false stratum of consciousness, devoid of any supersensible capacity to discern the reality of God, is less than man, because it is less than the intelligence which Paul says must be spiritually discerned. The Apostle, having gained some measure of divine intelligence, stood there as the representative of the Mind and wisdom that is God. His accusers, steeped in the barren traditions of a sensuous philosophy and religion, were governed by the "carnal mind," which is enmity against God, against Life, and therefore against the life of man. Before him was a generation whose material sense of being had involved it in a carnival of sin, violence, and disease. Wherever the gaze turns, it finds that poet and philosopher, politician and religionist, prince and plebeian, were all on a dead level with matter and utterly without knowledge of the scientific fact that the normal and natural mentality of man is supersensible or spiritual. An ignorant sense of being sat in the place of God or Truth, and had established in the consciousness of mortals the reign of sin, sickness, and death, and this same erroneous sense had since maintained its tenure by claiming these to be ordained of God, to be the natural and inevitable concomitant of being.

To this ignorant and tumultuous state of humanity Jesus preached the gospel of healing through the power of intelligence. In that day the carnal mind, true to its nature, declared that Jesus was of the devil. Paul's appeal brought forth from Festus the accusation, "Much learning hath made thee mad," and to-day the same revealed Truth, urging itself through Christian Science, elicits from the same carnal mind ridicule, assault, and defamation, the abuse which a bigoted and limited mentality usually bestows on that which it cannot understand.

"Why should it be thought a thing incredible with you that God should raise the dead?" For what reason is it that this appeal strikes such dull ears or stirs the antagonism of the materialist? It is because, first, he has an utter misconception of what God really is; second, he has a misconception of what causes sickness and death; and, third, he is ignorant of the proper and scientific means of cure. The materialist dwells wholly within the finite. He cannot possibly depict in consciousness anything that is higher in the scale of being than matter. Hence his sense of God or infinity is wholly finite. He declares that God or Spirit is omniscience, all-knowledge, and then assumes that intelligence is in matter. His sense is that Deity is a man-God; that is to say, that God is some object to be cognized hereafter by the senses and that on a large scale he acts very much as a man would act, capricious, tentative, changeable, full of experiments and expedients; involved in all sorts of evil, and under the necessity of making use of evil in order to bring out the possibilities of good. His sense is that God has created everything, and therefore has created all the evil; hence, that the evils called sickness and death are divinely instituted and in accordance with the law of God. This

theory involves not only the assumption that God has created man with his ultimate destruction in view, but also involves the monstrous doctrine that he has created a considerable portion of the race in accordance with the system of fore-ordained or prenatal damnation. The materialist believes that God has created the ferocity of beasts and provided for the hereditary transmission of countless ills, and he denominates nearly every disaster as a "visitation of God."

According to popular belief God strikes dead the infant at its mother's breast, and in turn removes the mother from her helpless brood despite the agonizing prayers that appeal for deliverance.

The man-made creeds depict a repellent God whose plan of existence includes the sureness of agony, disaster, and death; the certainty of a tortured and wrecked manhood as the natural and requisite preparation for either heaven or hell. No wonder that such a people are afraid of God! No wonder that while trying to believe that death will usher them into the presence of God they resist unto the uttermost the death process which is said to be the open door to Heaven! The materialist will declare that through sin came death into the world, and immediately forgetting that God is not sin, will compile a creed or religious system that recognizes sickness and death as of divine procurement. So when Paul's question reaches his ear, his answer is ready. To him it is indeed incredible that his God, who has instituted sickness and death, will contravene his own law and nature by raising the dead and healing the sick. His sense of the divine nature is so defective that it includes no probability that God will turn aside the dread destroyer which he has ordained to do his will.

Oh, thou stricken, deceived humanity! To what pitiable depths hath the carnal mind led thee, bound and fettered thee, and cancelled thy God-given dominion over evil! Thy house is indeed "left unto thee desolate," for a perverted sense of Deity has substituted an image of havoc and vengeance for "Him that healeth all our diseases." It has involved mankind in a perpetual quarrel about God and engendered the atrocity of sectarian strife and bitterness which to-day stands impeached in history as having been the monster assassin of the race. To such a condition of thought the supposition that God will raise the dead or heal the sick is indeed foolishness, and the fact that there is such a thing as spiritual power or the action of divine intelligence able to cope with and master the so-called laws of disease is inconceivable. The opacity of materialism includes no such possibility in its estimate of cause and effect.

"Why should it be thought a thing incredible with you that God should raise the dead," and heal the sick? What have the sick and the dead meant to humanity? What is the educated sense of this generation on this subject? In what direction does it look for causation and natural law? What is its theory as to the inception of disease and mortality's processes? The answer is this: That notwithstanding the awful penalty which the materialist pays for his idolatry, he locates intelligence and causation in matter; assigns for every material phenomenon a material cause; and holds that matter has inherent power and action, governed by material law and mindless principles. This fatal conception insures its own defeat, and man thus deceived and governed is indeed a mortal man. With matter for his life, matter for his foe, matter for his brain or mind, and

a mental image for his personal God, what else is there for the man who is governed by a materialistic philosophy of being, save to endure all the ills it ordains for him, and to plunge headlong toward an unknown doom?

Midway he is involved in the innumerable woes which he calls the mystery of evil that has so greatly baffled and perplexed mankind. In its endeavor to solve this mystery humanity has made the dire mistake of deciding that part of the evil is caused by God, or the God-ordained laws of nature, and part of it has been caused by the devil. Also that both God and devil are immortal entities and coexistent factors in an eternity of both good and evil. Notwithstanding the fact that this is utterly inconsistent with the declaration that God is infinite good, Life, Truth, and Love, nearly all the philosophy and religious beliefs of the world are permeated and fatally contaminated by this evil assumption. This supposition that God is a natural source of evil, and particularly of sickness and death, logically excludes all hope of divine deliverance and would oblige the sufferer to contend against God Himself in order to escape.

If God procures sickness and death, what sacrilegious folly it is for a man to frustrate the divine intention by the employment of physicians and drugs! Indeed, under such circumstances the only consistently Christian course would be one of absolute reconciliation to disease and resignation to such will of God.

The world will never emerge from the area of disease until it shall have solved scientifically this problem, the answer to which is of the most vital concern to this race: "Is God for or against disease and death?" That is to say, is that which is origin,

source, causation, basis, law, government, power and action for or against the inception and continuity of disease?

Physiology, which takes no cognizance of the mental, moral, and spiritual, answers this question by declaring that sickness and death are caused by matter and its evil laws. Human philosophy and religious theories declare that God made matter and equipped it with destructive laws and is therefore the originator, or procurator, of the phenomena of these laws, such as pain, sickness, and death. Not only this, but theoretical religious beliefs assert that God, although not creating sin, permits it, and has even fore-ordained that some of His children shall be damned because of that which He permits. This premise, if true, would lead to the irresistible conclusion that He thus allows sin, sickness, and death to exist and continue as a part of the naturalness of this universe. The attempt to avoid inconsistent and pernicious conclusions by declaring that God does not originate evil, but permits it, is of no avail whatever. On the contrary, it involves the searcher after God in hopeless confusion. If God permits evil, He, being infinite, must have infinite knowledge of that which He permits; therefore He would in such a case have infinite knowledge of evil. Because God is the same yesterday, to-day, and forever, he would thus be the eternal knowledge of evil, and that knowledge would be a part of Himself forever. Moreover, if God is infinite good and is perfection, and as such permits evil, then it is good and perfect for Him to permit it; and if it is a good thing for God to know and permit it, then it is a good thing for man to permit it, because man is the image and likeness of God, and has been commanded to be perfect as his Father is perfect.

The admission that God's eternal law causes the sickness and death of man necessarily involves the conclusion that such law will eternally cause man to be sick, because infinite laws cannot change. Indeed, the logical conclusion of every premise which includes God as the origin of or participant in evil, leads to perpetual discord and chaos, suppresses hope, and institutes the reign of dismay and despair. If the fundamental laws of being, called the laws of God, operate in any way so as to cause sickness, then the divine deliverance is impossible, because God cannot undo Himself or cancel His own law.

Christian Science practitioners are learning that the belief that the woes of life, and especially the misery of disease, are in some way caused by God, or permitted by Him, does much to disinherit the invalid of his natural dominion over evil, prostrate his favorable expectation, and plant in his consciousness a hopeless resignation to what is called the inevitable. Such a mistaken theory shuts out the sick man from reliance on God as an ever-present help, and turns him to mindless matter in the hope that it will deliver him.

If you knew a community of people whose business and financial affairs were perpetually awry, and if you knew that this trouble was in consequence of an utter misconception of numbers, their value and laws, you would conclude that a knowledge of the science of numbers was necessary in order to establish a normal condition of affairs. Likewise, if all their musical efforts were discordant and offensive, you would know that it was because of ignorance of the science of music, an understanding of which would restore harmony. If you found them in a state of conflicting opinions concerning government, you might know that the science of government alone

would compose their difficulties. Suppose you found them subscribing to, and professing to operate in accord with, countless beliefs concerning God and man, and you saw that these contradictory beliefs manifested their destructive antagonism by impelling their adherents to kill each other and to mangle each other by thought, word, and deed. If so you would know, if you understood the Science of Mind, that these people had no correct knowledge of God, or of true religion, and that an understanding of the Science thereof was essential before they could have a universal religion, worship God aright, and establish the true Christian brotherhood.

Finally, let us assume that you found them sick and involved in a labyrinth of conflicting theories and practice concerning the laws of life and health and the cause and cure of disease. In such a case you should also know that the Science of Life and health, and the Science of healing were not understood, and that an understanding of such Science was needed in order to establish and maintain an harmonious existence. You should know that it would establish health and dominate disease, and that the operation of such scientific understanding would manifest itself in benefits that are parallel with the deepest human need, and which would be in satisfying response to such demands.

This race is slowly learning that its ills are because of ignorance, and that its only remedy lies in gaining a knowledge of the truth or Science of being; and when people generally learn this important fact and turn in the right direction for relief, they will find that such relief is at hand and available. The question is often asked, "How is knowledge of the truth or Science to reach humanity and effect the much needed benefit?" The answer is that all the

truth that has ever reached the world has come through individuals by way of revelation, inspiration, or discovery, and thus it will ever be. Through man or woman God has made known and will impart the scientific or true sense of Life which will transform mankind, usher in the millennium, and establish the kingdom of heaven within.

To-day Christian Science, uttering itself through its discoverer, Mary Baker Eddy, declares itself to be the demonstrable Science of Life. It substantiates every salient and true statement concerning the infinity of God as omniscience, omnipresence, and omnipotence,—as Spirit, Life, Truth, and Love, and has made known the Science thereof in such exact form as to meet the most urgent demands of logic and reason. It excludes all seeming necessity for conflicting man-made creeds and religio-philosophical theories, and is in and of itself true Science, true religion, and true philosophy.

It overturns nearly all previous conjectures as to the nature of evil and the cause of human woe. It discloses the knowledge of God and of Life which is so precisely true and scientific that an intelligent and consistent structure of action may rest thereupon. It relieves the learner of the necessity of trying to reconcile himself to the contradictory and the amazing propositions and statements which have been urged upon him as theology and philosophy, and which he has tried in vain to believe.

Christian Science shows that all the laws of God are contrary to disease. It shows that sickness is not in accord with natural law or with any fundamental law of divine ordination. It shows that the so-called laws of disease inhere in the universal mortal or human mind, and that they act, not as law, but as human belief and fear only.

The revelation of Christian Science on this subject alone is releasing the world from a terrible strain that has blighted its hopes and annulled the efficacy of its prayers. Those who are familiar with metaphysical healing know of the paralyzing effect on the body of the fear engendered in patients by the thought that they are suffering and dying according to God. Christian Scientists know that the distressing fears that have their origin in false religious beliefs, and are encouraged by them, cause havoc and suffering to an extent that is beyond estimate. The testimony of many people that are healed includes the statement of their relief and great joy when they first became convinced that their suffering had not been entailed by God.

The so-called mystery of evil is solved by Christian Science, and the enigma of the ages is no longer an enigma. The false supposition that evil is based on principle and operates according to law is being dispelled by the intelligence which reveals its actual nature, and strips it of its pretensions and power. Evil, instead of being entity, is merely a negation. Instead of being immortal, it is finite and self-destructive. Evil is nothing more than error, and an erroneous sense of life, and as such it has no more inherent or real power than any other error ever has. As error it has no power of continuity or duration as against the might of intelligence.

The human race is unlike God to-day, not because of law, but because of error. All of its sin and sorrow, pain, sickness and death; all of its poverty, depravity, and dreadful strife; all, indeed, that is unlike infinite good, is in consequence of ignorance of the Science of being. Mortal woe is because of mortal error; sickness is of mental, or mentally erroneous, causation, and has no legal

sanction or impulsion whatsoever. The only force back of sickness has no more substance than error, which is always primarily mental, and whose effect on the body is incidental.

No matter how you may denominate the Redeemer of the world, the fact remains that the redeeming influence needs not to contend against matter, but against error. As Paul says, "We wrestle not against flesh and blood," and we do not need to in order to dominate the ills of the flesh. An evil, defective sense of life is the "murderer from the beginning." It is ignorance which fraudulently intoxicates mortals with sin, and entails upon them the delirium of suffering. It is ignorance which locks humanity in fratricidal conflict and cruelty, ruptures the brotherhood of man, and impinges upon earth's creatures the pangs of suffering, disease, and death.

For centuries the world has stumbled on, deprived of its natural rights and happiness, and in ignorance of the cause of its troubles. At every inch of the way it has wrapped its rags of error around it, and complacently assumed that it understood the facts of being. The deep sleep of materialism has rendered it insensible to Truth, which, throughout all ages, has uttered its peals to ears that were dull, and to men that could not be raised to understand and give heed. There is no more pitiable phase in all history than that which depicts the obstinate and even venomous opposition of mortals to the revelations of science, which were really angels of mercy and deliverance.

How long will this people resist the scriptural declaration that through sin or error, and not through the laws of matter, came death and sickness into the world? How long will it be thought a

thing incredible that God-ordained intelligence should heal the sick and raise the dead?

A casual examination of metaphysical Science reveals the cause of human woe. There is no longer any excuse for ignorance on this subject nor is there justification therefor. We are face to face with the phenomena of evil, and acquainted with the nature of that which is accomplishing the ruin of humanity; and the question that urges itself upon this age is this: Are the ways and means of mortals now coping with error, and releasing them from its grasp? To what extent are its philosophy and sectarianism reforming the sinner and destroying temptation? To what extent is medical theory and practice establishing health as a permanent, scientific fact? The answer is that never was there a greater degree and scope of sin, nor a greater variety and range of disease than now. Never was there greater apparent need of a scientific understanding of being which will tranquilize and regenerate the race whose material vagaries and love of sin continue to repeat the gloomy history of centuries.

To this age, which has been a prey to many temptations and is submerged in sickness, depravity, and death, comes as of old another prophet with the most alluring message that ever touched the ear or inspired the hope of humanity. To this generation, which is gaining a partial sense of its plight, and comprehends somewhat its supreme need of the knowledge of true Science and true religion whereby to clear up the mystery and dispel the fierce contention of its existence, hath appeared another messenger declaring a gospel which includes the promise of deliverance from every woe that besets the race.

This message and gospel is Christian Science, the Christ Science, or knowledge of God and of the Life

that is God. Like almost every revelation known to man, it has antagonized the chief priests and exponents of nearly every school of thought, or system of philosophy and religion that is unlike itself. This resistance is habitual, and indicates the obdurate nature of the erroneous misconceptions that are formulated by the human mind, or, as it calls itself, the human brain. When Galileo announced the rotundity of the earth, the most eminent theologian of the day denounced him as a "poor fool that is trying to overturn the sacred art of astronomy."

Christian Scientists are not surprised at this opposition, nor do they murmur because anyone cannot, or will not, comprehend the verity of Christian Science; but, as a matter of historical propriety, they remonstrate against the falsity of statement and profligacy of libel and of personal abuse which is bestowed upon its discoverer, in the vain hope of making it and herself appear odious.

When the history of these days of scientific and moral reform is written, with the full import and effect thereof in view, what will be said of the reception of the loving, holy woman who has thus described her entrance upon the scene of human need? "I saw before me the sick, wearing out years of servitude to an unreal master in the belief that the body governed them, rather than Mind. The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs and from the educational systems of the Pharaohs, who to-day as of yore, hold the children of Israel in bondage. I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights

of man are fully known and acknowledged." (Science and Health with Key to the Scriptures, page 226:22.)

As of yore, she came utterly alone, with the same isolated grandeur of message, motive, and impulsion. As of yore, she alone of all the earth had reached her own high plane of spirituality and scientific mental culture. Her consciousness alone had been sufficiently purged of materialism to admit the light of spiritual revelation, which should make visible the things of God as declared in Christian Science.

I would fain spare in pity the men and women of this generation; but, alas, they have, to their shame, bestowed upon this messenger of hope and salvation every offensive thought and word that the ingenuity of evil could suggest. Think you that any creature of this earth, unsustained of God, could have endured for thirty-three years the flood of evil that has poured itself out against this woman? Looking back on the history of the reformers and prophets of God, do you recall any who have not been literally obliged to abide in Him while the storm raged and exhausted its fury? Do you remember any who have advanced with the torch light of Truth into the confines of materialism that have not been stung and stung again by ignorance, bigotry, and sin? Think you that any person ever lived who would voluntarily endure it for money, fame, or the love of dominion over man? Think you that anything other than divine impulsion and sustenance and the most exalted love for God and humanity could have ever induced such endeavor as has been put forth by Mrs. Eddy for a third of this century?

The discoverer of the Science of Christianity has had to wait long and patiently for the world to hear, and even partially comprehend, her divinely entrusted message, but she has not held her lonely

watch in vain. With godly perseverance against what sometimes seemed awful obstacles, she has endured, rejoiced, loved, and triumphed until she has impressed upon the consciousness of this age the salient facts of the Science of being, which are revolutionizing thought, changing the philosophy, theology, and ethical tenets of individuals and of the schools, revealing the possibilities of Mind, the Science of healing, and a rational mastery over sin.

Utterly alone with God, she has, with ceaseless and holy zeal, projected upon the thought of this people the eternal verity of Christian Science, until in this hour hundreds of thousands of adherents stand immovably fixed in the understanding of the self-evident and demonstrable Science, supported and avouched by millions of instances of demonstrations, and attested by countless achieved results in the midst of which the world now stands, for they are already a part of its very history and existence. Now, as in Jesus' time, the laity or common people who received him gladly, recognize instinctively the great boon which is being conferred upon them and which engages their affections and satisfies their reason in spite of the threats and misrepresentations that would dissuade them.

The same Truth that impelled the prophets, Jesus, and the apostles, and indeed every man and woman to whom it hath been revealed, voices through the great leader of reform in this generation the same imperative demand which a spiritual sense of being forever urges upon the material sense, "Why should it be thought a thing incredible with you that God should raise the dead?" and this people, so long sunken in the deep sleep of a destructive career, is at last awakening to hear the blest evangel, and to heed the deliverance which has been the hope of the ages.

Many of the searchers after God have had glimpses of the divine nature, and felt its power. Many have had much faith to think that all things are possible with Him. Others have admitted the omnipotence of God but doubted His willingness to exert it in behalf of the sick, or delegate any interposing power to anyone else since the time of Christ and the apostles. But now comes the declaration of Christian Science, through its discoverer, which carries thought far beyond the frontiers of former hope and expectation, and opens wide the possibility of life and peace. What a balm to suffering man! How grandly it meets his needs and gives cheer and comfort to his endeavor! The statement is this: "God will heal the sick through man, whenever man is governed by God." (Science and Health, page 495:1.)

It matters not that some people hasten to denounce this and the incidental practice of Christian Science Mind-healing as being sacrilegious. The vital question is not as to what anyone may think about it, but whether it is a scientific fact or not. The statement is in exact accord with the Principle of Christian Science, and is attested by every instance of genuine Christian Science healing. The demonstrator of this Science understands the Principle thereof and the rule for demonstration, and he knows that the proofs verify both the Principle and the rule.

If many professors of the science of numbers had been working long for the solution of a troublesome problem, and one had finally announced the discovery of the principle and rule, and that he had thereby solved the problem, would the others refuse to give heed, and say they did not believe it, simply because his way was different from the ways they

had been unsuccessfully trying? Would they not at least carefully examine and study the stated principle, and apply the rule before denouncing both? The operators in a theoretical life practice that has failed are hardly qualified to judge of a demonstrable science which they have never attempted to demonstrate, nor does the bald denial of those who do not understand it weigh an atom in the scales against the one who not only understands but can prove it.

In a symposium on the subject of Christian Science prepared by physicians and ministers, which was lately published in a newspaper in New York, the facts of Christian Science healing were partially, but reluctantly, admitted. Until recently it has been habitual with its opponents to flatly deny the healing testimony, but a continuity of such custom is no longer feasible, because the people are so familiar with the facts that a denial thereof now betrays either ignorance, or dishonesty. An effort is therefore manifested in the "symposium" to discredit the character of the healing by declaring it to be in the nature of "hypnotic suggestion," and one doctor sententiously adds that "every physician is familiar with the influence of suggestion and expectancy on the sick." I should like to ask how much they knew about it thirty years ago. How much did they know before Mrs. Eddy discovered the Science of true metaphysical therapeutics, and explained the unscientific nature of mesmerism? She showed that hypnotic influence and suggestion affected the sick, but explained why it acts in the mental realm just as morphine in the physical, and why the last end of the patient is worse than the first.

Thirty years ago the medical professor despised nothing more than he did the mesmerist and his

mesmerism. To-day many of them are studying and trying to amalgamate it with the drug system, and even participate in formulating what is called a system of "suggestive therapeutics." One writer in the "symposium," in the attempt to make Christian Science treatment appear valueless by calling it "suggestion," declares that the effect of such hypnotic suggestion, no matter how salutary it may seem to be at first, exhausts itself in a short time, and the patient relapses. This is precisely what Mrs. Eddy has taught the world on this subject for thirty years, but to have the doctor utter the same thing now embarrasses the "symposium" somewhat, because it is an impeachment of the belief and practice largely maintained by his profession, and utterly cancels the statement of another celebrated man, who writes on the same page that mental science (which is falsely so-called and which is purely mesmeric) is of scientific value. Opposition to Christian Science does indeed make strange bedfellows.

A metropolitan editor recently expressed surprise that we did not "come back at" the people who are making public utterances of antagonism toward Christian Science. One reason why we do not is that there is no unity in the thought, theory, or practice of those so opposed. Indeed, the medley of conflicting human thought which rises up to declare the unreality of Christian Science without having any knowledge of its nature is self-contradictory, illogical, and grotesque beyond the capacity of any man to estimate. It is a house divided against itself. To "come back at" it would be as profitless as to chase after the terminals of the rainbow. The house itself cannot stand. It will fall in due time.

The crusade of reform which is now progressing in the name of Christian Science is not controversial,

but educational. It is useless to quarrel with the opponent of Christian Science because, as a matter of fact, he condemns that which is his own misconception. I never knew of a person who really understood it that did not recognize its verity and accept it with rejoicing. The man who does not understand it and know its great value cannot be persuaded by acrimonious and undignified debate, but needs to find his way through the pathway of loving kindness and by means of the processes of education.

Another reason why we prefer to hold our peace is that many of the unfavorable utterances concerning Christian Science are in the nature of sheer defamation. They are nothing but graceless lies and we do not care to yoke ourselves in an unprofitable race with falsehood.

There is one lie, however, that came under the jurisdiction of the United States courts several years ago, to the effect that Mrs. Eddy is not the discoverer of Christian Science, and that her works are not original. The Federal Court in taking cognizance of this false claim, entered a decree confirming her status as the author and originator of the substance and details of her textbook, "Science and Health," and entered judgment and injunction against the would-be infringer. A well ordered mind usually accepts such a decree as decisive and conclusive.

As a lie which has been exposed, it is now hoary with age and should have become weary of the use for which it is being urged in vain. Nevertheless there are people, intent on assaulting Christian Science without regard to ways and means, who rehabilitate this fabulous charge, and continue it in ignoble service.

My attention has been called to a sermon preached in Massachusetts in which this old story is repeated

to the effect that Mrs. Eddy got her ideas from the manuscript of the late Dr. Quimby of Maine. This whole question of originality was involved in and disposed of by the legal decision referred to, and the fact that Mrs. Eddy is the discoverer and founder of Christian Science is now formulated as history and acknowledged by encyclopedias, dictionaries, and biographical works. There are, however, several features of the case which the court decision does not take cognizance of, and which are worthy of mention:

1. Dr. Quimby was an avowed mesmerist.

2. Christian Science and mesmerism are like polar opposites. They are antipodes, and could not possibly proceed from the same source.

3. The proposition that a professional mesmerist could originate "Science and Health," or that the discoverer of Christian Science could also be a mesmerist, is not only inconceivable but impossible.

4. People who have examined the fragments of manuscripts which Dr. Quimby wrote, and made the examination with a view to using them to discredit Mrs. Eddy's position, have admitted that they were valueless for such a purpose.

5. The only semblance of a basis for this report is the statement of Dr. Quimby's son to the effect that Mrs. Eddy's ideas were the same as his father's.

6. Mrs. Eddy herself says that she not only did not get any of the ideas of Christian Science from Dr. Quimby but that his views were utterly unlike it.

Did you ever know a woman, who from childhood's early hour, had with purity of motive and with steadfast, holy purpose clung with uncompromising fidelity to God—eager to know His will and satisfied with obedience? Did you ever know of such a woman whose eighty years of journeying

along life's pathway were marked by monuments of integrity, chastity, benevolence, and self-sacrificing love? Do you know that her life has been one of ceaseless and unselfish devotion to the welfare of her fellow man and that she has endured all of the evil shafts that have been directed to her because of her endeavor to reclaim a lost race, rather than to falter and give way? Do you realize, when with her, the presence and balm of a deep holy piety, the justness and merciful nature of her judgment, and the rectitude of thought that is in communion with God? If you do know such a woman then you know that the very substance and grandeur of her life constitute their own best evidence that she is neither robber nor liar.

In the midst of the cheerless expanse of misrepresentation, there is an occasional oasis, and I am glad to acknowledge the fairness of one writer in the symposium, a minister, who wrote concerning the propriety of our use of the word "Christian," as follows:

"This new ism is more than a scientific truth: It invests it with religious feeling. It recognizes in the human spirit a manifestation of the divine spirit. It recognizes in God the indwelling spirit, the life and force immanent in all mankind. It leads its followers, therefore, within the soul to meditate upon this great mystery—which is the heart of all religion; and thus frees a spiritual force which has mighty potencies of healing. In this aspect of the movement it is a sincere and earnest following in the blessed steps of his most holy life whose name all the Christian churches bear, but whose ministry of healing these churches have mostly forgotten. Thus it is entitled to the first half of its name."—The Reverend R. Heber Newton.

Another writer says: "I think the prevalent newspaper persecution which the Christian Scientists are being subjected to is both wrong and injudicious. Let us remember that the blood of the martyrs is the seed of the church. Persecution has been the highest boon that has ever befallen any religious sect. If these persecutors are sincere and desire to extirpate the so-called fraud, they are adopting the very method that will not exterminate, but perpetuate it. It is probably not known to the ordinary newspaper reader that this 'sect' already counts its adherents by the millions. They have built magnificent churches in all parts of the Union, whose congregations always tax the capacity of their capacious auditoriums. It is well to understand this phenomenon thoroughly before undertaking to overthrow it. If it is founded on the truth, it is folly to try to batter it down. If it is false and fraudulent it can never be exposed save by exact and precise knowledge of all its workings and phases."—The Reverend Henry Frank.

This advice is tardy but wholesome. If those, who hope to extirpate Christian Science by telling people that they love to be deluded, will heed this admonition they will do well. They should know that they appeal in vain to the man, once dying and now restored to life, when they urge him to re-enter the sepulchre because he has been deluded by the fraudulent claim that God healeth all our diseases. In vain will they urge the blind that now see to close again their eyelids and endure the gloom prepared for them by those who declare that Christian Science is heresy, because it threatens to deprive the All Presence that is God of the presence and eternal companionship of a personal devil.

Why should it be thought a thing incredible with

you that man governed by God should heal the sick? Jesus and the apostles, as well as the early Christians, healed the sick without the use of any material remedies whatever, and in utter disregard of the laws which the matter-physicians say must govern the case; and yet Jesus did not come to disregard law but to fulfil law. If in fulfilling natural or divine law, he discredited so-called medical laws, it must have been because he knew that they were not laws. The Science of Christianity explains this by disclosing the fact that Jesus understood that disease does not act in response to natural law, but in accord with the aggregation of universal human belief, which is wholly erroneous and which, exerting its pressure mesmerically, is accepted as law and submitted to as such.

Christian Science explains that because these influences are of a mental instead of material nature, and operate as such in case of disease, then there is no scientific relationship between this influence as causation and the use of drugs as remedy. This is one of the important points at issue between physics and metaphysics, between materia medica and Christian Science Mind-healing, and while I do not assume that this brief exposition of statement is necessarily conclusive, it will serve to indicate the nature of our contention, namely, that because sickness is the phenomenon of the error of the carnal mind or mortal mind, it can be met and mastered by the natural might and action of Truth, which being ever-present is available to man in every hour and circumstance of his need. Jesus said to the sick woman, "Satan hath bound thee," and instead of drugging her into a state of insensibility he unbound her and did for her all that she needed, through the power of Mind.

What is God that he should heal the sick through man? Our textbook, "Science and Health with Key to the Scriptures," by the Reverend Mary Baker Eddy, warrants this statement—God is infinite good. God is not only all-knowing, but is also all-knowledge. It is inconceivable that all-knowing God should be mindless, hence the further statement that God is divine Mind.

This infinite Mind must include all truth—all true ideas—and the truth about everything that really is. It does not include the supposition that "two and two are five," or any other statement of error or evil, because all such are unreal images of the human mind and are no part of the all-knowledge that is God, for God, as the Bible asserts, "is too pure to behold iniquity." God is omnipotence and omni-action; hence the divine power and action are necessarily the power and action of the truth, or of true ideas about everything.

Man cannot do more or better than to know the truth. According to the Scriptures, the whole duty of man is to know God, or Truth. If he knows the truth it must be the same Truth that is God, and when the individual consciousness is animated by Truth, or God, and manifests the true idea or sense of all things, he also manifests the power and action of Truth. This bestowal or presence of divine intelligence is "God with us," or Life and good with us, and its presence and action have the same influence on the erroneous sense which causes and continues sickness that light has on darkness. It is easy to understand that darkness cannot possibly resist the light which invariably dominates it. When light asserts its presence and action darkness simply ceases to be.

Christian Science explains that the only scientific

cure for disease is the power and action of Truth over error, Life over death, and Science over ignorance, and declares that this is the only genuine Mind-healing. It is not the influence of the human will or of one person's mind over another's, but it is the manifestation of the divine Mind or intelligence, which is omniscience and all powerful and which equips man with dominion over all the earth.

This clearly distinguishes true metaphysical healing from the theory and practice of medicine, which holds disease to be material in origin and operation, and seeks to dominate it by the use of matter, thereby instituting a conflict between material forces, a house divided against itself. It also distinguishes it from all other forms of metaphysical endeavor, which also regard disease as a purely physical phenomenon, and seek to overcome matter by the mesmeric action of what is called the human mind, or brain.

An understanding of the real nature of Science would lead every man and woman to expect and demand that the Science of healing should heal. It would lead them to repudiate any supposed science of healing or system of healing that included a confession of inability in the form of a long list of incurable diseases. The Bible speaks of God, or divine intelligence, and the action thereof, as the healer of "all our diseases," and it says Jesus manifested the will of his Father by healing the sick of "all manner of diseases." Not one instance baffled him and he has presented to the world an unfailing exhibition of Christian Science Mind-healing as an essential part of the way of salvation which Christians declare to be the only way.

The Bible is filled with intimations that the sick man should turn to God for deliverance. There are

hundreds of texts indicating that, if this is done aright, he will be delivered. Does this mean that he shall turn to Mind, or matter? Jesus reiterated very many of these promises, all of which were scientifically founded. Did his practice interpret his words as encouraging reliance on drugs, or unintelligence and its power, in case of sickness? In seeking to "save that which was lost," and to lead mankind through the only pathway of deliverance from sin, sickness, and death, all of which he overcame as our exemplar, did Jesus heal the sick through the power of Spirit or not? Which is in palpable compliance with, and in imitation of, the words and practice of Jesus: a system of drugging, or a system whereby Truth overcomes error—a system that encourages man to find all in God, or to find it in the perishing forms of matter?

Whenever men learn that God is the Healer of the sick, they will also learn that it is because of the action of the truth which promises to set them free; and, if any change is effected by the action of the truth, or by scientific understanding, it must be error that is changed, because Truth cannot change its immortal self. When it is in operation in human consciousness it heals all manner of disease, because it destroys all kinds of error. The imperative requirement that the Science of healing, whatever it is, must heal, is met by Christian Science. It includes no admission or supposition that any disease is incurable, but explains that all healing is possible in the Science of Mind.

The practitioners of this Science have not yet gained the fullness of understanding and spiritual growth that makes possible the highest and unfailing manifestations of healing, but nevertheless, nearly two millions of instances of healing done by them

thus far include nearly all, if not all, the diseases known to man, many of which have never been healed by drugs since the world began.

Nearly thirty years ago Mrs. Eddy wrote the book, "Science and Health," which has made such things possible to the world. In that book she said: "A higher and more practical Christianity, capable of meeting human wants in sickness and health, stands at the door of this age, knocking for admission. Will you open or close the door upon this angel visitant, who cometh . . . . as he came of old to the patriarch at eventide?" (Science and Health, page 224:27—264th edition.) Nearly thirty years ago this divine message uttered itself in the human consciousness, and waited for history to record the answer. The history and its answer are before us to-day, written in the experience of suffering thousands of humanity who have been extricated from nameless conditions of sin, depravity, agony, and disease, because the very hand of God, through Christian Science, hath reached far down into the abysmal depths of woe, and redeemed them through the transformation of mind. I wish it were possible to pass in review before the world the vast multitudes that have been the beneficiaries of this sublime, manifest good. If such a thing were feasible, there would indeed be an endless procession, and as each one of these of earth's creatures came before you, he might stop and relate an experience that should stir this race to its very depths. They could tell you of the deaf that now hear, and the blind that see. They could tell of drunkards reformed and of tears and sorrow that had ceased. They could tell you that the anguish of disease had been dispelled, and the anguish of sin had at last found atonement and forgiveness, and long before this grateful throng, with its new-

found hopes, had come and gone you would have learned that every righteous need and every righteous prayer of the human heart had had its answer through the bestowal of divine Love, whose way is revealed in Christian Science.

There are people who invite the world to believe that all of this is of the devil, but I submit to you the proposition that there is no society in existence of a philanthropic, ethical, or religious nature that would not rejoice if such results could be traced to its influence. I would be glad if every instance where the influence of Christian Science had touched the experience of man might be emblazoned in the sky, and subjected to the scrutinizing gaze of all the earth. There is not one which could be contemplated by a person of moral sensibility or religious instinct, unbiased by bigotry and partisanship, without compelling the admission that it was of benefit to mankind; that it meant the disappearance of evil and the overcoming of the world, the flesh, and the devil.

Mrs. Eddy writes in Science and Health, page 162:4: "Christian Science brings to the body the sunlight of Truth. . . . . It changes the secretions, expels humors, dissolves tumors, relaxes rigid muscles, restores carious bones to soundness. The effect of this Science is to stir the human mind to a change of base, on which it may yield to the . . . . divine Mind."

The world which, because of an erring sense, enters into headlong contention against the truth and instinctively rejects it, is now in the travail of contention over the claim for the supremacy of Mind and of spiritual law. The senses of mortals are in bonds now to an evil conception of existence which hath wound its toils about them and placed them in

the tomb of mortality where men sin, sicken, and die. But the voice of the impersonal truth, which is Christ's new coming, is with heavenly assurance and authority calling them to come out of death's tomb into the freedom of those who know the will of God, and do it; and as they awaken and come forth, with bonds loosed, and with manhood disenthralled, it no longer seems a thing incredible with them that God should raise the dead.

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CHRISTIAN SCIENCE THE SCIENCE OF HEALING

I WAS recently introduced by a noted lawyer who said: "I know very little about Christian Science, but have been attracted toward it by reason of its many promises. If there is to be a fruition of these promises, if they are possible of fulfilment, then I am persuaded that the human race is at the dawn of its deliverance from evil. If Christian Science is true, it is the most profound fact of the present century. If Christian Science is from on high, then it will revolutionize the next century."

Instead of attempting a technical exposition of Christian Science, which would necessarily be incomplete, for want of time, I shall take these utterances as the theme of my remarks this evening, and in speaking of these promises, shall hope to give you some little idea of what Christian Science is and what it means; of its available practical utility, as well as of the achieved results which now stand in attestation of the fact that Christian Science is fulfilling its promises and manifesting fruition for the hope which it inspires in tired and desolate hearts.

The wisest men of the world are most willing to admit that they know comparatively little. They recognize the fact that the vast domain of knowledge lies largely beyond the present range of human thought and perceive that what is called the wisdom of this world is foolishness with God. That is to say, it is utterly at fault and insufficient compared with actual truth or exact science. The world has partially acknowledged its ignorance and has been constantly praying that God would reveal the truth to it; but the history of the human mind shows

that humanity has at first resisted nearly every revelation of the truth that has ever been made. Indeed, one of the most pitiable phases of its entire history is exhibited in its inveterate strife against every God-ordained footstep of its advancement. Revealed Truth always finds men dominated by conflicting and erroneous beliefs or misconceptions, which struggle against their own displacement and extinction. The prophet, reformer, or revealer who, as the herald of Truth, advances to bestow a blessing upon mankind, receives from the very people that have prayed for the blessing almost nothing but ridicule, scorn, defamation, and brutal rage. The reason for this is that the effect of Truth in the human consciousness is revolutionary. It supplants and over-turns the old ignorant sense of things. It dispels and destroys erroneous beliefs and theories; it reforms, regenerates, and reconstructs. Every human being passes through this process of contention against the truth of scientific revelation, and after the tumult is over with, he complacently assures himself that he is progressive and then settles down to contend with the next stage in his progress.

In the material realm we are obliged constantly to readjust ourselves to new and improved conditions. New inventions and new discoveries supplant old methods and systems, and hardly a day passes that does not see some venerated theory or custom vanish into oblivion before the light of truth that reveals the insufficiency of the old, which in time is superseded by higher ideas and better systems. All of this should admonish us to hold ourselves in a state of mental alertness, not to believe everything we hear, but to heed everything that is demonstrably true. It should admonish this very generation that it has but the merest trifle of exact knowledge, and

that it is stumbling along with a chaotic mass of speculative and defective theories, and an ignorant sense of the real facts and possibilities of life. I refer to these features of what has been called the evolution of the human mind in order to gain my way to your mental hospitality because I am to speak to you to-night of the demonstrable Science of Life which has appeared to this age by way of discovery or revelation, and which is revolutionizing thought and changing the philosophy, religion, and even the morals of the age; a Science which is overturning old and proofless theories, supplanting defective and destructive methods, and establishing for mankind a happier and better life, wherein is found dominion over evil instead of submission to it.

Like other scientific revelations, it is antagonized by the various conditions of antiquated thought, and like every other blessing which has been divinely bestowed, it has forced its way to the affections of the people in spite of the most virulent opposition on the part of the leaders in the prevalent medical vagaries and religio-philosophical systems of the day. As of yore, this gospel of healing and deliverance, coming, as it does, like a dove of peace, and bearing on its wings the promise of improved morals, better health, and a happier, holier life, meets precisely the same enmity which murdered Jesus on Calvary, and from precisely the same sources; namely, the chief priests and rulers of the carnal mind or material sense of life and God, which always war against the spiritual.

Christian Science does not come to supplant historical Christianity but to re-enforce and supplement it. We rejoice in every good effort that is being exerted to improve the morals of and to Christianize the race, and when religious people get over their

scare about what they erroneously think Christian Science is, and learn its real nature, they will find that it is giving new and added impulse, energy, and efficacy to all Christian endeavor. Christian Science is not announced as new truth, because there is no new truth, but its discoverer, or the one to whom it has been revealed, declares that it is the revelation of the Science of Christianity, or the Science of Jesus' ministry, his words and works. Mrs. Eddy in her work, "Science and Health with Key to the Scriptures," declares with much emphasis and amplification that Jesus Christ presented to the world a complete exposition of the way of salvation from all evil, based on a faultless understanding of the Science of being, or a knowledge of the truth about life and its normal possibilities. She shows that Christendom, instead of understanding the Science of the Messianic mission, has been guessing at its meaning for centuries, and has involved itself in one vast maze of doctrinal antipathies which have engendered a fratricidal Christian strife, instead of Christian living, and has often mangled and slain men instead of saving them.

Infinite Science alone declares itself as the interpreter of the truth and until men gain a knowledge of the Science of existence, or the actual truth about being, they will not be free from the ills that are entailed by ignorance, fear, superstition, and sin. "Ye shall know the truth, and the truth shall make you free." Free from what? Is this a tangible and available promise, based in divine law and warranted by the fundamental Principle of being? Or is it merely a sentiment which first excites a transient emotion and then mocks the hope of the bondsman who is to look in vain for a fruition? Is it really true that a knowledge of Science or the truth will

make man free from evil? Christian Science answers this question affirmatively; it discloses the Science of Life which delivers; it presents the rule for demonstration, and substantiates both Principle and rule by means of millions of proofs which are in faultless verification thereof. The ages have hoped and prayed for the same measure of deliverance which Christian Science reveals as possible and natural. Thousands have prophesied the time when the Truth, or God, governing men aright, would abolish death, usher in the millennium and establish the reign of heaven within.

Among other things Christian Science announces itself as the Science of healing, and promises that when understood and made operative it will infallibly cope with disease and eliminate it from human experience. The announcement that it is the Science of healing is met by the declaration from old conditions of thought, that it is not a science. This adverse judgment proceeds from the prevalent belief that the drugging system is the true scientific treatment for disease, and before we can advance further in this discussion, we must devote a moment to the analysis of the question as to what is the correct standard of scientific healing by which all other methods must be judged.

One hundred years ago Benjamin Franklin wrote: "The rapid progress *true* science now makes occasions my regretting sometimes that I was born so soon. It is impossible to imagine the height to which may be carried in a thousand years the power of man over matter. . . . . All diseases may by sure means be either prevented or cured not excepting that of old age, and our lives lengthened at pleasure, even beyond the antediluvian standard." I quote this to you as one out of hundreds of similar

utterances of men of the past deeply learned in science and philosophy. The importance of such a statement lies primarily in the fact that the true scientist has some perception of the eternal verity that there is the science or truth about everything, and that the understanding of the Science of Life, of God, of law and the actuality of power would make men free. The true scientist knows that evil is abnormal and unlawful, unlike God, unlike Science or the truth. He knows that the ills of human existence are discords, from which the truth will make you free. Franklin knew that there was the Science of healing and foresaw its discovery, and he also knew that when discovered and understood, it would "by sure means prevent or cure all diseases." He knew that when disclosed it would not betray insufficiency in the form of a long list of incurable diseases, but that after the manner in which science corrects all discord, it would extirpate disease and establish the scientific fact of health. The people of the world who have had a very defective sense of science need greatly to learn this grand verity, that the truth, or true knowledge, will set them free from all that now agonizes and torments them; and when this is even dimly perceived they will no longer be content to linger in the embrace of woe under the delusive assumption that it is inevitable. The demand of intelligence is that man should understand the requirements of science to the effect that the Science of healing must heal; and until this is learned he cannot possibly know that whatever confesses itself as not scientific and not adequate, cannot possibly be the Science of healing, and is, therefore, spurious.

In considering the question as to whether Christian Science is a science or not we are willing to

submit to the highest standard that can be formulated, namely, that the Science of healing must "prevent or cure all diseases."

The world has witnessed but one exhibition of healing that is in accord with this exacting requirement of science: Jesus of Nazareth presented an unfailing manifestation of such healing. He healed the multitude of "all manner of diseases;" not one baffled him; there was no instance of failure. There are people who claim that the record is fraudulent; others who say that Jesus studied occultism in India and that his healing was mesmeric; but Christendom generally admits that Jesus Christ voiced the eternal and absolute Truth to all generations, that he was the manifestation of infinite wisdom to the world; that he came actually to do the will of God and be governed by Him, who is omniscience, all Science. Christianity logically rests on the fact that Jesus was endowed with "spirit without measure" and this necessarily means that he was endowed with knowledge, Christian knowledge, or Christian Science without limit. If he did not understand the Science of Life, then he was ignorant thereof and could not manifest wisdom. If it should be admitted that he was ignorant of God, man, and life, or that he possessed less than the exact or scientific knowledge thereof, then the whole of the Christian structure would collapse in such admission. Jesus is the Saviour, not because of ignorance, but because of accurate and ultimate knowledge. He understood the one way, the best way, the way in Truth or Science, and said there was no other way.

He is called the Messiah because he "came to seek and to save that which was lost," and to present the way of salvation. What did he do in order to effect this salvation and point out the way? He

healed the sinner and healed the sick. He thus manifested the divine volition and law, because he said he did the will of his Father. The healing and reforming influence was divine. There is no possible evasion of this proposition. How did he reform the sinner and heal the sick? Was it by means of the divine Mind or mindless matter? A New York minister in a recent pamphlet, rejecting the proposition that Christian healing is scientific, suggested that perhaps Jesus' healing was in consequence of great bodily vitality, and that he exerted the force of physical magnetism on the sick and thus effected cures. If this could be established it would be apparent that instead of being endowed with Spirit he was simply overcharged with electricity, and that the supposed redeemer of the world was nothing but a magnetic doctor.

Christianity could not exist a moment on any assumption other than that it was the Mind and Spirit which was in Christ Jesus that healed the sick, or that this only exhibition of healing that answers the requirement of Science was Christ Mind-healing. In thus healing the sick, did Jesus, who manifested the infinity of wisdom, choose the best way or an inferior way? He knew that drugs had been used for two thousand years—the same drugs that are now used and which some people say that God devised for the purpose. Could Jesus have done God's will had he overlooked this divine provision and adopted means that were positively opposite? Has God two ways, one that is perfect and effective and a poorer and antagonistic way which manifests itself in dismal failure? An analysis of this subject necessarily evolves these questions: Was he wise, and, therefore, scientific? Was his work scientific, or lawless? Did he manifest natural law and God's

eternal order, or did he contravene all law and present a mere spasm of supernatural interference with the naturalness of being?

Christian Science answers all these questions, and thereby overturns all the guessing, all of the preposterous theories whose only tendency has been to minimize the deep significance of our Lord's mission and present it as a mere spectacular show. It shows that Jesus' work was based on infinite Principle, a knowledge of which enabled Jesus to manifest the wisest way and therefore the only scientific way in which to heal. It includes, moreover, a complete declaration of the Principle, and an exposition of a faultless rule whereby it may be demonstrated. Christian Science is forcing these questions upon all Christian people: Can there possibly be more than one science of anything? Can there be more than one Science of healing? Did Jesus understand and practice it? Was his original Christian Science Mind-healing scientific, or fraudulent? If Jesus' healing was lawful and scientific are methods which are extreme opposites also scientific, or are they necessarily spurious? If Jesus presented the only right way, is there any other right way? If Jesus' way was in contravention of law, how can it be a way for us to follow who are commanded to obey God's law? If it is an impenetrable mystery how can it be of the slightest availability to mankind who are expected to follow in that way? Christian Science shows that Jesus was natural, lawful, and law fulfilling; that he was scientific and presented a way of healing which can be clearly understood and demonstrated with scientific accuracy, and thousands of people, once dying, are alive and well to-day in consequence of this Science and an understanding thereof, made available to any and every creature on earth.

Now let us examine the assumption that the theory and practice of medicine constitute the science of healing, and are therefore the true standard. I am saved the ungracious task of originating an impeachment of the system, because thousands of eminent professors and practitioners, after devoting their lives to its practice and study, have published comment thereupon, which aggregate as complete an admission of its insufficiency and faulty nature as the English language could be made to formulate. I have in my possession three or four hundred quotations of this nature from high medical authorities, and shall read five of these to you as types of the whole.

Dr. R. C. Flower, of Boston, says: "Medicine is not a science. The best that can be said of medicine is that it is a system of experience. No doctor of any standing will say that it is a science."

Dr. Alexander M. Ross, of England, says: "The medical practice of to-day has no more foundation in science, in philosophy, or common sense than it had one hundred years ago. It is founded on conjecture."

You would necessarily expect that the science of healing which Franklin said "Will by sure means heal all diseases," would present a faultless exposition of the primary and intermediate causes of disease. You could hardly expect by sure means to abolish any effect unless you understood the cause of such effect and could cancel it, and yet a consensus of opinion on this subject is to the effect that there is practically no exact scientific knowledge of causation whatever, and no unity of theory concerning it. Furthermore, Prof. S. M. Gross, of Louisville, says: "Of the essence of disease very little is known. Indeed, nothing at all." If the science

of healing were discovered you would expect it to disclose an immaculate rule for demonstration, but Sir John Forbes, of the Royal College of Physicians in London, says: "No systematic or theoretical classification of diseases or therapeutic agents ever yet promulgated is true or anything like truth, and none can be adopted as a safe guidance in practice."

Finally after presenting the true science of life, the principle of healing, the cause of disease, and a rule or scientific modus operandi, you would expect and require a faultless, adequate remedy. Concerning the use of drugs as such a pretended remedy, Dr. Mason Good, of London, says: "The effects of medicine on the human system are in the highest degree uncertain; except, indeed, that it has already destroyed more lives than war, pestilence, and famine, all combined." (Science and Health, p. 163.)

You will therefore see that so far as theory or profession goes, there is not one solitary point of resemblance to science in this system. In no particular is it in accord with the exacting demands of science; and the records of the results of its practice show that there are many diseases that it does not pretend to cure; that there are more diseases than ever before, more contagious, epidemic and suddenly fatal diseases, and that now a larger percentage of the human race is contaminated by disease. If medicine were a science it would necessarily follow that Christian Science healing and even the Christ healing is and was lawless and abnormal, for they are extremely opposite in principle, rule, and practice. Indeed, it follows without argument that if the way of medicine is the right way, then the way manifested by Jesus was the wrong way. Christian Science in explaining the Science of Jesus' ministry removes it from the realm of the mysterious,

miraculous, and unnatural. It shows that he understood more than all other men that have ever lived, the nature and real laws of Life and the cause and cure of disease. He instantaneously healed all manner of disease. Imagination cannot possibly formulate a better way or depict better results. The discovery of Christian Science reveals the Principle of Christian healing and re-establishes the efficacy thereof. In Principle it includes no admission that any disease is incurable and in practice every known disease has been healed thereby, including the entire list of those that have been accounted incurable by materia medica. Through the action and supremacy of divine intelligence, divinely bestowed and directed, as the natural heritage of man, it reforms the sinner, reclaims the drunkard, heals the sick, spiritualizes thought, elevates and regenerates.

Jesus said "Ye shall know the truth and the truth shall make you free," and this liberating service is precisely what Christian Science is performing in behalf of human weal to-day. The fact that this promise of Christian Science is being fulfilled in our midst has been attested by nearly two million cases of healing including substantially every known disease.

Another promise of deep import to the world is that Christian Science will reveal and establish an enlarged sense of the possibilities of salvation, and in this particular it overturns many old theories which have limited the deliverance of men from evil and prostrated their hopes. Inasmuch as people have regarded the work of Jesus as miraculous and supernatural, it is no wonder that they have so disagreed in the speculations concerning him and the scope of the salvation which he came to reveal. It seems absolutely amazing, however, that instead of

allowing his own works to serve as the best interpreter of his words and his plan of salvation, the world has ignored the object lesson or demonstration of Truth, and formulated a theoretical salvation which leaves out all possibility of divine deliverance for the sick. According to the Science of Christianity, Jesus manifested the will and law of God in man's behalf. He showed that the only way to "save that which was lost" was to heal it of sin and disease. The prevalent denial of this is a denial of the works of Jesus. It is a denial of the Christ ministry and therefore a denial of the Christ. To discard or reject it as "the way" is to mutilate Christianity, and utterly abolish the efficacy of salvation and the operation thereof. Jesus said: "Preach the gospel; heal the sick;" "The things that I do, ye shall do also."

Jesus indicated his own sense of the scientific nature of salvation when he said: "The truth shall make you free." He indicated that there was nothing supernatural or mysterious about freeing the sick and sinful, but that it was to be in consequence of the knowledge of Truth or Science. His ministry was to overcome evil of every kind and not to submit to it or urge his followers to submit. All of the man-made theories of salvation involve the necessity of getting sick and dying in order to be saved, upon the supposition that when you are thoroughly dead you will be thoroughly happy; but Jesus never invited any man to be sick or to die. On the contrary he taught them and urged them to gain a righteous mastery over disease.

People have speculated about evil and wondered whether they were going to hell or not, as though evil were inevitable and natural and hell a necessity. Their theories have never for a moment admitted the possibility of earthly deliverance and have never

been in accord with the words of Jesus, "The kingdom of heaven is within you." It seems to me that instead of wondering whether they are going to hell or not, people would much better address themselves to the endeavor to get out. Go to humanity and witness its tears, sorrow, and broken hearts, its strife, woe, sin, disease, and death. Listen to its ceaseless wail of anguish and its pitiful appeal for deliverance, and you will find that it is enduring a hell upon earth. Now the question of vital concern to us is this, can we get out? Nearly all of the philosophy and religious systems declare that you cannot get out. They hold that most of the evil is inevitable and irresistible and that salvation therefrom is impossible. They contend for the immortal continuity of evil and then assume that man can escape that immortality by the supremely evil process called death. Christian Science, which reveals the science of salvation, declares that you can get out. It shows that evil is an abnormal and unlawful monstrosity which can be overcome, and as soon as people awaken to a perception of this, all of the deadly philosophy whose siren song constantly allures mankind to a dreadful and unnecessary doom will become extinct, and the perfectibility of man will come to light. There is no reason in logic, science, or sound theology for accepting Christ as the way revealed by infinite wisdom and then assuming it to be the way of sickness and death, in spite of the fact that Jesus' practical example abolished sickness and death as being unlike God.

Christian Science promises to restore to man his natural dominion over evil. The Bible states that God made man in His image and likeness, meaning thereby that the natural standard of being is one of perfection. It also says that He gave man dominion

over all the earth. Now do you know of any man that has such dominion? On the contrary do you not know that every creature on earth seems to be the victim of circumstances, the prey of disease, and a mere bubble tossed to and fro on the sea of human misery? Do you know of anyone who practically believes Paul's statement, "I can do all things through Christ which strengtheneth me"? The whole world, through ignorance, superstition and sin, and an utterly perverted sense of life and its possibilities, has disinherited and bereaved itself of its birthright of dominion. I do not know of any prevalent philosophy or religious belief other than Christian Science that induces the slightest supposition on the part of any man that he has dominion over all evil.

The revelations of Galileo and Copernicus overwhelmed and overturned the theories which had unlawfully governed the race for ages, and Christian Science will supplant the ignorant theories that have held man in bondage to matter for so many misery-laden centuries. It discloses the Science of Life, an understanding of which will show mortals how to regain their mastery of evil, including sin and disease, and will literally transform this race, which can here and now regain the high estate from which it admits that it has fallen.

Christian Science promises to compose the dreadful religious strife which with such appalling industry and continuity has mangled and murdered mankind throughout the ages and still mangles it. If you were appointed to save the race from the evil which besets it, and if you were to look for the causes of its misery, you would find that sectarian strife has been "a murderer from the beginning." You would find that for ages men have been guessing about God, the Bible, and Jesus Christ; that they

have formulated all sorts of creeds and established thousands of antagonistic religious sects, which have throughout history assaulted each other with the most demoniacal ferocity. It is probable that more men have been murdered in the name of God, the Bible, and Jesus Christ than have fallen in all the non-sectarian wars waged since the beginning of history. If you find the countless millions that have been the victims of religious fanaticism and hatred and ask each one for an inscription to be placed upon his tomb, he would say: "You may write: This man was torn from a happy home and family; he was wounded and tortured; he was boiled in oil, sawn asunder and burned at the stake by people who assassinated him because he had a different guess about God, the Bible, and Jesus Christ from theirs." You may say that this has all ceased now, that religious people are not allowed to kill each other any more. You may refer to the fact that the criminal law has largely suppressed murder in the name of God; but I ask you: Has the criminal law suppressed the miserable quarrel? Is there not the same sectarian bitterness, the same denunciatory sermons, defamation, and hateful assault?

If you were the saviour of the world would you not think that this people needed to be saved from the horrible warfare of manufactured creeds which wages itself in the desecrated livery of religious beliefs? If you were the saviour would you not say to these people, "You do greatly err, not understanding either God, the Bible, or Jesus Christ"? If you came and found one hundred and forty-two Christian sects that had fought each other for centuries would you not remind them that Jesus preached one universal Christianity and manifested a ministry of peace, love, mercy, and good will to men, which their

antipathies showed palpably they did not understand?

Through Christian Science the world will learn the Science of Christianity, or the Christ Truth which shall "make you free." It declares God aright and furnishes the key to the Scriptures which effaces mystery and makes plain the word of God to man. An exact and true understanding of God will manifest itself in a true or scientific theology, which will tranquilize the strife and establish a Christian brotherhood, whose chief aim shall be to live in imitation of Christ.

It has been declared, however, by many people, that Christian Science is not the Science of Christianity, and, indeed, that it is not Christian at all. Inasmuch as there are one hundred and forty-two Christian sects, each one different from all others, there can be no standard with which Christian Science can be compared. We cannot be expected to contend against one hundred and forty-two standards any more than against one hundred and forty-two gods. In the absence of any unity of Christian creed, theory, or practice, I can only state our sense of what Christianity is and leave you to decide for yourselves as to its merits. Christianity means Christian religion, Christian theology. Christian theology includes the understanding and acknowledgment of one infinite, individual, supreme God, who is, as the Scriptures declare, Life, Truth, and Love, who is omnipotence, omniscience, and omnipresence, the sole creator of the universe, including man. He is the source, origin, cause, and Principle of all that really is. He is infinitely good. He is all-inclusive and self-existent Spirit. He includes all law and government. He hath already done all things well and there is none beside.

This understanding of God impels man to learn His will and do it. Man thus governed learns that God "healeth all thy diseases, and is an ever present help in time of trouble." Christian Scientists are learning to trust this God and rely on His promises. They are proving that God is Life and means life, that he does answer the righteous prayer and lead his own in the way of life and peace. Christianity includes the recognition of the Bible as including the inspired word of God. Not that man must believe that all of the errors of translation and interpolation need to be subscribed to, but that one must gain the true spiritual interpretation of the Scriptures and find therein a perfect manual of life and a sure guide to salvation.

Christianity must include the recognition of a rational understanding of the divinity of Christ. It means Christian living rather than mere profession, and it means a literal obedience to the injunction "Follow thou Me," "Go thou and do likewise," and "Preach the gospel, heal the sick." True Christianity involves the admission of the Christ way of salvation as the only way that is according to the will of God, including the salvation from disease as demonstrated by Jesus. It includes the necessity of observing the highest possible standard of morality and of individual and social purity. It includes prayer without ceasing; the constant endeavor to live righteously; to love both friend and foe, and to find the life that is void of offense before God and man. I know of no higher standard of Christianity than this and of no people who are making a greater effort to manifest it. The inquiry as to the measure of fruition that has accrued to mankind in verification of the promises of Christian Science can be best answered by the vast throng of people who have

been beneficiaries thereof. If it were possible to pass them all in review before you they could tell you that nearly every form of evil had been dispelled for them. From the basis of results of the most important nature that have transpired in their behalf they could assure you that the Science of healing does heal all diseases; that the normal scope of salvation does reveal God as the healer of disease, and that man can manifest dominion over all forms of evil. I am just the difference between a live man and a dead man because of the revelation of Christian Science. I am on this platform to-night instead of lying in a cemetery in Chicago because it is demonstrably available to every man and woman on earth. I now know enough about the cause and cure of disease to be able to say that there is nothing else known to humanity that would have healed me. Thousands of others might tell you the same story and give evidence that Christian Science is writing the history of its fulfilled promises in the lives of a vast multitude of happy, grateful people.

The efforts of those at enmity against Christian Science to pervert history by declaring that all of these benefits are of the devil or that the healing is nothing but hypnotic suggestion are utterly failing to prevent the inevitable march of progress which in the name of Christian Science is making happier, healthier people, destroying sin, and bringing to pass a more universal human welfare.

Our textbook, "Science and Health with Key to the Scriptures," by Mary Baker Eddy, is educating people in the way of righteousness and health and changing tears and mourning into gladness. Its author who with almost unbroken continuity labors in behalf of humanity, lives in the comforting assurance that in consequence of her discovery and faith-

ful demonstration nearly 2,000,000 sick people have been healed. Her life of philanthropy, inspired by unfaltering love for mankind, is an object lesson for the world and commands the grateful admiration thereof.

Coming before you to-day as man comes to his brother man with a message of hope and deliverance, I have nothing whatever to ask of you, not even that you will bestow your approval on Christian Science or believe what I say simply because I say it. I am not here so much to ply you with discussion and entreaty as I am to tell you that we are escaping from abysmal depths of woe, and to utter the hope that if ever you are stricken and desolate because of disease; if you are ever frantic with pain or cast down by the tumult of sin; if hope turns to ashes, and black despair enthrones itself because of the supposed hopelessness of your lot, you will remember that Christian Science promises in the words of its discoverer to "cure all thy sorrow and sickness and sin." (Poems by Mary Baker Eddy, page 75:16) It promises to bring to pass the prophecy of St. John, "and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

"Ye shall know the truth and the truth shall make you free." Free from what? From tears, sin, broken hearts and pain, from everything that is unlike God and heaven.

Delivered at First Church of Christ, Scientist, Kansas City, Missouri and published in The Kansas City Times December 11, 1899.

THE CAUSE AND SCIENTIFIC CURE OF DISEASE

BY way of justification for assembling this vast audience, I declare to you that Christian Science, in its nature and influence, includes nothing but supreme good for all mankind.

Appearing to a race and generation that is hard pressed by the tumult and vicissitudes of its existence, Christian Science comes like a dove of peace, bearing upon its wings a ministry of healing and of deliverance for suffering humanity in this hour of its pitiful need.

Standing here in testimony and witness of its sublime blessedness, I seek to engage your attention because Christian Science is demonstrably true and because its natural and inevitable influence in human behalf is being manifested to thousands whose lives were desolated by sin, disease, and despair.

For thirty years a brave, loving woman has, with holy impulse, been presenting the Christian propaganda to the world. During this time the Principle and Science thereof have been set forth in a textbook and elaborated by teachers, practitioners, and lecturers.

Many misconceptions and misstatements have been corrected, and gradually the public has been led to relinquish a false estimate and to realize that it is a subject which is justly engaging the attention of earnest, sensible people and bestowing upon them greater happiness, better health, and better morals.

Christian Science is primarily and essentially a religion. As a religious denomination which is

manifesting its right of existence by destroying sin and sickness, it is proper that we should present it to our fellowmen and justify it before this generation; nevertheless we have no need nor disposition to quarrel over religion or engage in unseemly controversy. On the contrary, we deprecate the evil of religious strife and assault and deplore the facility with which sectarianism denounces everything unlike itself. Our board of lectureship was instituted for the purpose, largely, of establishing a complete offset to, and refutation of, the misrepresentations that have been bestowed upon Christian Science and Christian Scientists, and in this behalf these lectures have stood forth throughout the land and have told you much of what we believe and what we are doing.

They have told you that we believe in God, that we are learning to know His will and are glad to obey it. They have told you that Christian Science rests upon and is fully sanctioned by the Bible, and that we accept the Scriptures as containing the inspired word of God. You have been told that we accept the Messiahship of the divine Christ and are endeavoring to follow literally in the way which he established by precept and example.

It has been stated that Christian Science purports to present the actual truth or Science of Jesus' mission, and that its aim is the re-establishment of the primitive Christianity which was governed by his teaching and works.

You have been told that we are striving to turn from and obliterate evil; to live according to a high moral and ethical standard, and that the primary office of Christian Science is to effect a moral reform.

It has been explained that we believe in prayer without ceasing; in the highest social and individual purity, and that the demands of Christian Science

are in strict accord with the Ten Commandments and the Sermon on the Mount.

You have been told that through the influence of Christian Science vast thousands have been healed of all manner of diseases, and that these people are insistently bearing testimony as to these facts, and impressing the world with the conviction that a transforming influence is exerting itself for the salvation of men.

In this very city all of the prevalent misrepresentations have been categorically denied and refuted, and the opposite facts have been so amply stated that there is no longer a semblance of justification for false and misleading statements.

Men and women are struggling with the enigma of human existence. Many noble people have exhibited splendid devotion to the cause of human welfare. They have been disciples of numberless phases of philosophy, religion and non-religion. As Christian Scientists, we glory in every good thing they have ever done or thought. We respect their right to exercise independent moral and mental integrity and to worship God as seems best to them without molestation. On the other hand, we know that we should be lovingly accorded the same right, conscious as we are that the substance and animus of Christian Science is Godlike, Christlike, moral, and spiritual. We stand on its platform and demonstrations, confident that it will redeem mortals from all evil, and unmoved by ridicule, defamation, or falsehood.

I do not need to reiterate the statements which have heretofore been presented, but shall devote this hour to the endeavor to make some explanation to you concerning the way in which we derive benefit through Christian Science and the way in which you

can benefit yourselves to-day and ever afterwards.

The subject is vast and I shall only attempt to bring to your attention one or two simple phases thereof, but if you will appropriate them and put them into practice, they will be of incalculable value to you.

Bishop Morrison of Iowa, in a public address, uttered substantially these words: "I do not wish to be understood as endorsing Christian Science, but I am persuaded that the rapid growth of this movement is in consequence of their insistent recognition of God."

We do seek to recognize and acknowledge God in all His ways because we have a far better and larger sense of Him than ever before. Indeed, if it would not give offense, I would venture to say that we have a larger sense than most other people have because we believe specifically that He is the healer of the sick, as the Scriptures declare, and we are proving that this is true.

The question then arises, "What is God and what has He done that any one may in consequence expect to be healed of disease?"

According to Christian Science God is the Principle and animus of Christian Science Mind-healing. If there is any one here who is an agnostic or infidel, who has not been able to comprehend or believe in any of the many conceptions called God, and who instinctively rebels against my statement, I ask him to wait. I do not mean any such god or any of the gods that he has repudiated or rejected.

If there are any here who have feared or idolized a god of wrath and vengeance or one that has ordained sickness and death, and who, in consequence, are incredulous as to the willingness of God to heal, I say to them I do not mean any such god as they

refer to. Indeed, I do not mean that any one of the numerous misconceived mental substitutes for Deity is the Principle of Christian Science healing or of anything else.

All men differ and always have differed as to what Deity is. It is not my purpose to compare or comment on these wide and confusing differences, but I will give you some idea of what we mean by God as the healer of the sick and the Principle of such healing.

According to divine Science or the Science of God, the man who confesses himself finite cannot with a sweep of mere words adequately describe infinity, but this Science declares that infinity necessarily means one—one God, one supreme, all-inclusive entity or individuality.

God is infinite intelligence and wisdom. He is omniscience—all science, all knowledge. He is the one infinite consciousness of being or conscious being; the one infinite Mind. This infinite Mind includes all consciousness and continuity of life, and therefore is Life. Infinite God or Mind or Spirit is the sole creator, source, cause, origin, basis and foundation of all that really exists.

He is primal and is therefore the divine Principle of the universe and is its law and government. He is good and is the power of good and He has already done all things well.

He is not only Life, but hath ordained eternal life and is the law of life and health to man. He is omnipresent, not as a corporeal being or personality, but is present as truth, intelligence, good, and the law of harmony and life, and all of this is available to man, not by way of miraculous intervention, but because of the ever presence of every thing and every power necessary to his permanent welfare.

The God we worship is good and He is able, willing and ready to redeem mortals from the evils imposed upon them by an utterly perverted sense of existence. They will never emerge from the area of disease until they comprehend the scientific fact that all that means God—all that means the natural law of God—all that means basis, source, and cause—law, government, and power, is contrary to the inception and continuity of sickness.

At this point is seen one of the chief differences between Christian Science and all other schools of religious belief. We believe that all evil is finite, unlawful and unnecessary, and that it has no immortality or inherent power of continuity. We believe that through a knowledge of the truth, which Jesus said would make us free, we may in time dominate and abolish every form of evil in accordance with his command and example.

Now if what I have said be true, it follows that nearly the entire philosophy of life which has governed men for ages is false and destructive. Certain it is that people regard sickness as natural and according to law, and are submitting to it, and are living and dying in accordance with a philosophy of death which Christian Science declares to be absolutely wrong.

A discussion of this subject of healing hinges on the question: "What are the primary and intermediate causes of disease?" Physiology, which takes no cognizance of the mental, moral, and spiritual nature of man, answers this question by declaring that sickness and death are caused by matter, and the prevalent human belief is that matter includes in its nature and law the power and disposition to make a man sick and finally to assert a fatal mastery over his existence.

This theory of causation naturally creates a universal and individual state of dread, alarm, and fear. In fact, it is absolutely indisputable that the whole human family is in a state of conscious and unconscious fear of pain, disease, and death which it supposes are caused wholly by matter.

Here Christian Science differs from materia medica, physiology, and all other material theories and beliefs. It declares that nearly all disease is caused primarily by ignorance, superstition, false beliefs, sin, and fear, and locates causation in the mental realm instead of in the material. I do not intend to try to consider all of this subject now, but will refer to evil and sinful conditions of thought and to fear and its effects in order to indicate the way in which Christian Science becomes available in such cases.

One of the first things that a student of this Science grasps is that the fundamental nature of the Science of Life and its law include no law of sickness and death; that these twin evils are abnormal; and that matter has no actual power to make him sick.

Then, regardless of all theories and practice to the contrary, he changes his entire standpoint of thought and action and is governed by an entirely different philosophy and science of life. He is relieved to find that God has not made him sick and that matter cannot keep him sick. The tension of fear which has been lifelong begins to relax as he learns that disease is something that he can cope with. As this fear, which has insidiously disturbed the bodily condition, begins to subside, the human organism resumes a more normal condition, and he establishes in his own experience the fact that a knowledge of this Science of healing is breaking

down the cause of his trouble and annulling its effects.

The ordinary human being is educated to fear from his very babyhood. He is taught to fear what he eats and drinks; to fear the heat and the cold; the atmosphere, moisture, and climate. He fears to exercise and he fears to be inactive. He is afraid of germs and microbes that never used to disturb any one and he is afraid of nearly everything else under the sun, moon, and stars. Not only this, but he feels the mesmeric influence of the universal fear on the part of the race. And all this is in consequence of the supposition that matter holds at its disposal the issues of life and death.

The common belief that if a person gets his feet wet that occurrence will make him take cold is erroneous and unlawful. It is the universal belief and the concurrent fear, rather than matter, which brings to pass what is termed the cold. The human body very largely consists of water. Now, I ask you, is there any good reason why water should take cold when it gets wet? Is there any good reason in scientific cause and effect why the water in a man's foot should take cold when it gets wet any more than the same water in a duck's foot or in the tail of a fish?

Take all the substances that are said to compose the body, such as water, lime, starch, iron, phosphorus, et cetera, and aggregate them in a mass or body minus the mind, and that body will not take cold or congest. If matter knew enough to take cold when it gets wet, it would always take cold under similar circumstances and all bodies would do the same thing.

It is not material causation but mental that governs the case, and such mental influence and procurement is not a necessity under natural law,

but is the unnatural and abnormal consequence or penalty of erroneous human belief and fear on the subject.

One difficulty in understanding this is that people are not aware of the mesmeric influence that the thought of the race has on each one of its individuals, including infants, who manifest the same prevalent evil conditions before they acquire any conscious belief or fear. Metaphysical Science, which diagnoses or analyzes disease from the basis of mental causation, reveals the fact that many kinds of bodily ailments and organic derangements are the direct consequence of the fear that matter governs rather than mind.

Up to the time that Mrs. Eddy discovered the Science of Mind or divine metaphysics, the world had a very defective knowledge of what mesmerism is and of the extent and nature of its influence. After years of study, observation, and scientific investigation in the light of Christian Science, she announced in her textbook the nature of mesmerism and its action as a procurator of disease.

People had thought, and most of them now think, that the word mesmerism refers to some mysterious influence or power which a few people have as individuals over the minds and bodies of some others who are susceptible thereto and whose consent is necessary before any results can be manifested. The world has been densely ignorant on this subject. It needs to understand this phenomenon of the human will in order to escape from the evils which it entails on every one.

Mrs. Eddy has explained it at great length in "Science and Health" and shows that it is not the man that is mesmeric, but the thought. It is not merely a declared fact, but it is a well ascertained

fact that all mortal thought is more or less mesmeric in its action and influence, and that everyone, without exception, is subject to it who does not know how to resist and overcome it. This discovery has made it possible to account for many diseases and occurrences that have seemed mysterious and baffling and has also made it possible to effect a remedy.

It is well to say here that the superficial antagonist who is intent on discrediting the healing work of Christian Science, which is so palpable, rushes into print or to the rostrum to declare that this healing is accomplished by means of mesmeric or hypnotic suggestion. He does not know what hypnotism really is and has no real knowledge whatever as to the modus operandi of Christian Science healing, but these things are easy to say and it is particularly easy to repeat what some one else has said.

Now let me tell you that the Christian Scientist understands the nature of both of these influences and I declare to you that in every solitary case of healing, we have to meet and remove the effects of some form of mesmerism and never make use of what is called hypnotic suggestion, which is the very opposite of Christian Science.

One of the most common errors is the belief that when there is stomach trouble it is in consequence of food, and we frequently hear the remark, "My food does not agree with me," or that some particular article of food does not agree.

In perhaps four cases out of five the stomach trouble is the result of continued fear, anger, grief, anxiety, malice, or some other specific form of known sin or ignorant belief. In such cases the only scientific and adequate remedy is to cancel the cause and thus abate the effects.

I know from experience and observation that

people who are afflicted with stomach troubles gradually abandon first one article of food and then another because of fear and under the supposition that this is necessary, and this practice is often continued until the diet is reduced to a crust of toast and a little hot water. Even after this fearful concession is made the patient finds there has been no relief, simply because he has been augmenting the cause while doctoring effects.

One of the most prostrating evils incidental to sickness is the assumption or declaration that one has an incurable disease. Materia medica admits that there are very many diseases that cannot be cured by material means and in consequence the world has come to regard such diseases as necessarily fatal. All that this really means is that the physicians cannot cure them. The Principle of Christian Science does not include the admission that any disease is incurable, and its practice has already resulted in the healing of all of the supposedly incurable types.

The unnecessary supposition that one has an incurable disease is mischievous in the extreme, and often insures the speedy decline or collapse of a patient. If, according to Christian Science, the deplorable fear about fatal diseases should subside, the improved mental state which would ensue would instantly improve the health and prolong life. This form of fear is largely projected by the patent medicine advertisements and their alarming display of what are called fatal symptoms, and the ordinary conversation of people is equally bad, as well as the hopeless diagnosis of the physician and its death sentence. Imagine the vast relief that mortals will experience when they learn that all diseases are curable.

Another pernicious habit is in the universal expectation of decrepitude and decadence. There is a common fear of over-doing, of getting tired, or exhausting one's strength, of too much study. There is an incessant admonition to be careful and there are penalties without number that are prophesied and pronounced.

No sooner do people reach a state of manhood and usefulness than they begin to talk about growing old and to settle into the grooves of incapacity, failure, and imbecility.

This entire area of evil expectation and of submission based upon the assumption that people cannot perform or endure is the principal cause of most of the nervous prostration, mental impairment, breaking down, premature age, and helplessness. All of this is the havoc of evil mind and its beliefs and laws rather than the laws of God, nature, or necessity, and Christian Science is destined to change this evil.

I might go on indefinitely and indicate hundreds of ways in which fear, and even the fear of pain and disease, affects the body disastrously. I might cite countless instances, well known and acknowledged by all, which would illustrate or give emphasis to what I have said. Many of you would admit that fear had some influence on the body, but until the day of Christian Science the obscure and yet far-reaching influence of this evil mental action was practically unknown and unresisted.

The important service that I desire to render you at this moment and at this part of my address is this: You do not need to be afraid of thousands of things that you have been afraid of.

You do not need to be afraid of matter or of any so-called material law of disease, or that the symptoms of disease can dominate you.

You do not need to be afraid of what you eat; of overwork; of a draft of air or loss of sleep.

You do not need to be afraid of insanity or nervous prostration or of a broken constitution simply because you have an active mentality and think much and constantly about business or the affairs of your life. These and many other calamities are inflicted upon people, not because of law or necessity, but contrary to it, and are the result of the action of human beliefs and fears.

I have stated to you that Christian Science declares that all that is included in the divine nature and phenomena means health and life as the normal state of man, and that all of the actual law of being supports this scientific postulate.

You may say that this seems very strange and that you do not know whether it is true or not, and I understand very well that you do not know, but I will say to you that nearly two millions of instances of healing through Christian Science have been based on this scientific fact and attest its verity, and these instances include the healing of diseases that have never been known to be healed by any other means since the world began.

When first presented to me, I had no faith in any of these things, but as a last resort I was obliged to venture upon a test, and when I did venture persistently and in good faith, I found that the demonstration verified the Science and its promises. It saved me from the grave.

A study of Christian Science, logically and rationally induces one to abandon many false beliefs and fears, and you will find, if you will likewise investigate, that you will gradually enter upon a transformed existence. You will find that the pains and symptoms will begin to abate and disappear.

You will learn that this new understanding of Life and its laws enables you to dissipate fear and its consequences and that you are gaining a lawful and God-given dominion over sickness.

Go to your homes and test this statement thoroughly. Try to realize that God never made or procured sickness and that it is simply a monstrosity of human inception.

Begin to act as though you had dominion, and as though the fear was a baseless fraud, and, for the sole reason that good is omnipotent and that a knowledge of the truth does make free from error, you will find to your joy and, perhaps, surprise that man, governed by intelligence, can triumph over evil.

Throughout the Bible there appears on one hand the repeated outcry of men for deliverance from fear and on the other hand we find the words of Jesus and other men of God entreating mankind to fear not and bidding them hope that God will destroy fear. Certainly we should have had no such teaching if fear was not destructible and contrary to the naturalness of existence.

If you were to question Christian Scientists on the subject they would tell you that a great blessing had been conferred on them through the ability to mitigate or destroy fear, and I make bold to utter the statement that there has never, before the day of Christian Science, been a complete exposition of a scientific method by which this could be accomplished.

Continuing our discussion of the cause of disease, I refer again to the statement that sin is a cause. The Bible says that through sin came death into the world and death by sin, and this, of course, should be understood to mean that through sin came sick-

ness, of which death is the ultimate. We do not understand this to mean that the word sin refers only to crime, vice, or immorality, but that through all kinds of ignorant and destructive beliefs and an evil and fatal misconception of life and what pertains to it, the world has involved itself in mortality.

Christian Science practice is demonstrating absolutely the verity of its own disclosure which is that hatred, grief, remorse, envy, and kindred evils, as well as fear, will, if persisted in, inevitably cause bodily disorder and suffering. It shows that the Bible statement that "Whatsoever a man soweth, that shall he also reap" is positively true.

Such evil and inflaming mental conditions quickly disturb the nervous system, the circulation of the blood, and the integrity of organic action. Very many instances of sickness have no other cause, and yet how much attention is paid to the moral or immoral element in the patient in the ordinary diagnosis of disease? None. In such instances the drugging system is absolutely oblivious to the actual cause. No wonder that it does not dominate disease!

People have been urged for hundreds of reasons to abandon sin. Christian Science joins in this entreaty; and while it pleads this cause, because righteousness is far better, it also warns men to flee from sin because of the sureness of the penalty which sin inflicts upon its victim.

Picture to yourself some man or woman who is kind, loving, and upright; one whose fair life is marked by the milestones of benevolence and good deeds. Notice the effect that such a mental condition has produced on the face of this person with the softened expression and pleasing lines.

On the other hand, witness the man whose mind is evil; who for years has been animated by hatred

and other brutal propensities that distort and debauch mankind. Witness his face, hard, repellent, and twisted. Its very offensiveness of outline and shape is itself an evidence of the incarnation of evil. You know that this disfigured and twisted face has been caused by a wicked and sinful mind.

Now I ask you if such evil thought can twist and distort his face, don't you suppose it can twist and distort his liver? Suppose that such a man who was suffering in consequence of his evil thoughts should resort to the prevalent theory and practice of medicine for relief. Can you conceive it possible that there would be any scientific procedure in administering liver pills to him, or in changing his diet? Such a patient does not suffer because he ate ice cream or mince pie, but because his very being is wrenched and torn by evil thoughts and motives. He needs not a change of diet, but the transformation of mind; for, "to be carnally minded is death, but to be spiritually minded is life and peace."

I am not attempting to explain fully all of the causes of disease, although Christian Science leaves nothing of this kind unexplained. I know that the thought may come to you that I am not satisfying you concerning hereditary diseases and such types of diseases as locomotor ataxia, abnormal growth, failing eyesight, and many other difficulties; but this is not because of inability, but lack of time; and so, anticipating criticism in this direction, I shall simply try to impress upon you the declaration of Christian Science—that evil thoughts and practices, which may be briefly classified as sin, fear, and erroneous and fatal beliefs, are the cause, immediate or remote, of the sickness which afflicts mankind.

Knowing this to be true, the practice of the Chris-

tian Scientist is directed to the removal or destruction of the cause, and he proceeds in accord with the knowledge that neither fear, sin, superstition, nor ignorance is indestructible. He knows that you cannot remove ignorant fear by means of a plaster, nor transform the moral and temperamental status by means of mud baths. He knows also that these causes are abnormal, unlawful, and unreal and that he can master them because of divinely ordained and divinely bestowed intelligence or Science.

The declaration of Mrs. Eddy that sin or evil is unreal greatly disturbs many who do not understand what is meant by it and who assume that indulgence in such a belief would be the license of sin.

Let me say that no one knows more thoroughly than does Mrs. Eddy that mortals are manifesting sin and that it is evil, destructive and indefensible. No one knows better than she does that sin entails upon its victims its own suffering and damnation and that the only possible escape from punishment is through reform and regeneration. And yet she rightly declares that sin is in consequence of an unreal sense of existence and that mortals are making a reality of that which is unreal.

It will be admitted by all right-minded people that man ought to stop sinning. It will also be conceded without argument that all men could stop sinning if they wanted to and knew enough.

Now suppose that everyone should stop sinning to-night and never sin again. What would become of sin? Man would continue to exist and be far happier than now. Do you suppose that if sin were an entity and had all the inherent elements of immortality it could be thus silenced and become obsolete forever? Would it not appear that if sin could thus be abolished it was at most but a tem-

porary and false sense of that which was real? Would it not appear that sin was a mental and moral derangement and an unreal state, just as the vagaries of the insane are unreal?

Again, suppose that sin did cease to prevail and improperly to animate mortals; do you not see that it would cease also to act as the cause of disease and that to a corresponding extent the sickness and suffering would likewise cease?

Think for a moment of the effect on the ordinary mortal if he should be informed of an occurrence that caused him the most acute distress, grief, or alarm. If continued he would manifest physical disturbance and finally be sick. Now let it be known to him that the report which had caused all this havoc was utterly false and unreal. What would happen? Why, the tension of fear or distress would immediately relax and he would regain peace of mind and peace of body.

Now, my friends, Christian Science shows that this entire race is in very much this same condition. It is in a state of active or latent alarm and dread, because it supposes itself to be at the mercy of material causes; subject to a law of sickness and death, and liable at any time to fall, helpless and hopeless, under its dire and offensive operation.

Let us suppose that an enlightened sense of Life should touch the consciousness of humanity and show that all these beliefs are false and unreal. What would then happen? In such an event the whole area of universal as well as individual fear would relax, evil and ignorant beliefs would give place to a normal sense of life and, as these procurators of sickness were disarmed and abolished, the sickness which they caused would also be abated.

This enlightenment concerning this mystery of

evil is just what Christian Science bestows on those who understand it, and it is this Christ Science or Christ knowledge of Life and its naturalness which destroys sin and fear and ignorant beliefs, and heals the sick.

You will readily understand that if these evils were thus destroyed, it would be because of the action and power of intelligence, or Truth, or God, and it would thus be seen that God or divine influence produced the result of healing and was therefore the basis or Principle of the transformation.

The suffering invalid who has contended in vain against what he has supposed caused his trouble is first told that he has been working in the wrong direction. Then he learns what it is that needs to be met and mastered, and the necessity for a radical change in endeavor. It would be of little satisfaction to any one to be told that his sickness was caused by fear or sin or some other evil mental influence if there were no remedy; but Christian Science reveals an adequate way whereby all evil can be lessened and dispelled.

How all this can be accomplished is explained in the textbook of Christian Science, "Science and Health with Key to the Scriptures," by Mrs. Eddy. I would be glad if we had time in which to explain the process now, but for want of time I will say that all these evil influences such as fear, the desire to sin, depraved appetites, and their evil consequences are mitigated and removed through the power of Mind; and when I say Mind, I mean that Mind which was also in Christ; and when I refer to this influence, I mean that it is divine intelligence bestowed upon man.

Describing it more specifically, it means that a man or woman who has gained a demonstrable

understanding of Christian Science and who has imbibed the spirit of it and is honestly living in compliance with its holy teaching and in imitation of the life of Christ can for himself and others remove fear and its effects, destroy temptation and evil desire, and heal disease.

In doing this they illustrate the supremacy of good and of spiritual law and righteousness, and they do it in accord with the scriptural promises, a few of which I quote:

Ezekiel, XVIII, 21 and 32: "But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do all which is lawful and right, he shall surely live, he shall not die."

"For I have no pleasure in the death of him that dieth, said the Lord God: wherefore turn yourselves, and live ye."

Luke, XX, 38: "For he is not a God of the dead, but of the living."

Jeremiah, XXXIII, 6: "Behold, I will bring it health and cure and I will cure them, and will reveal unto them the abundance of peace and truth."

Throughout the Bible there are many definite declarations and intimations that if a man is righteous he will escape from evil. I quote one from Exodus, XXIII, 25:

"And ye shall serve the Lord your God, and he shall bless thy bread and thy water; and I will take sickness away from the midst of thee."

According to Christian Science, to be righteous means more than to be moral. It means to be right in every way. But the man who is moral and religious and yet believes that God has ordained sickness, is not right. If he fears any inherent power of disease to kill him, he is not right. If he is even afraid to get his feet wet, he is not right.

One of the questions that perplex mankind is this: "Why do people who have been good all their lives suffer so much? Why are they sick so much when sinful people seem to prosper?"

It is for the reason that while they are good in some directions they are wrong, and fatally wrong, in others. One of the most difficult patients to heal is the one who believes that God has brought sickness upon him for some good purpose, and has entered upon a sort of suicidal reconciliation to sickness and death on the supposition that this is God's way of getting man into the joys of heaven.

It seems to be a common habit for clergymen to think that they have got to break down, or give out, or to suffer in some way because of their occupation or form of life. But this is not because there is any law of being which naturally afflicts them because they read the Bible, pray, study, think, or do anything else that it is right to do; but it is because of the individual and collective fear and belief on this subject which they can destroy when they learn how to do it.

The Holy Bible, which millions regard as containing the Word of God to man, or at least a certain perception of the truth on the part of sacred writers, indicates that God ordained that man should have dominion over all the earth. It declares that the human race has brought its own evil upon itself. It prophetically indicates that evil can and will be destroyed, and that the time will come when there shall be no more death, pain, sorrow, nor crying.

It will be impossible for this millennial state to occur until all of these evils which now withhold it are abolished. Now can you in reason conceive of any influence that can possibly effect the needed change except the government of God, of intelligence,

Truth, good? Is there anything really available to man except the right knowledge of God and obedience to Him,"whom to know aright is Life eternal"? (Science and Health, pref., page vii:19.) Shall we look for any other panacea than that uttered by him whom all Christians have denominated as the "Saviour of the world," and who said "Ye shall know the truth, and the truth shall make you free"?

The promises and prophecies are not a mockery, but they point to the salvation which this saving knowledge of the truth will procure, and moreover, they do not point the sufferer to mindless drugs nor to a far off and unavailing God, but to the resources which, like the kingdom of heaven, are always within.

My friends, Christian Science teaches that God has already done everything for man that he requires, and that we need only to lay hold upon the possibilities of life and find that in the Mind which was in Christ is health, life, prosperity, and dominion over evil, and to find that this Mind, this Saviour, is within. The Christian Scientist is gaining a knowledge which is power and an ever-present help. Under all circumstances he finds that it equips him the better to withstand evil and to manifest good and to fulfil the utterance, "I can do all things through Christ which strengtheneth me."

The practical influence of Christian Science does not stop at the reformation and healing of the sick and sinful, but extends itself into the every-day life and into all the affairs of busy men and women. It accomplishes for such people benefits that are as marked and as much needed as the cure of disease. The lives, efforts, pursuits and achievements of them all, including artisan, farmer, preacher, merchant, clerk, housewife, and professional man, are all ham-

pered by fear, anxiety, and lack of confidence as well as by very many other evil influences which they do not understand. They often find that their best plans and wisest endeavors go amiss; unseen obstacles thwart them; inadequate results, disappointments, and failures prevail.

What is the matter with these people? You will find some who believe that all of the bitterness, trials, and failures of their careers are according to an inevitable or prearranged destiny.

You will find that professors of a speculative philosophy have formulated an ungodly theory that these people are engaged in a fratricidal and competitive struggle for the survival of the fittest and that at the bottom of the entire social fabric is a law which provides that success is wholly contingent on the caprice of fortune and that only those who can outdo or overwhelm others can succeed or have the right to exist. You will find, indeed, that nearly all men are joined in a monotonous reconciliation to evil and to a belief that its fierce despotism and procurements are resistless.

I would speak to those whose problems day by day seem as perplexing and urgent to them as though they were sick; to the people whose lot is already hard and who seem to be the prey of circumstances and difficult conditions. It may seem to you to be an unavailable declaration, but nevertheless, I am here to tell you that these evil conditions are not lawful, but are the results of abnormal causes which can be controlled. The same evil sense of life and the same defective philosophy of evil which have entailed sickness upon men have likewise entailed discord upon all their affairs, and the same Science of Life which controls and corrects a man's body will also control his business.

Again I ask, "What is the difficulty?" It is that people do not understand what the trouble is, how to master it, or that they can master it through the power of Mind rightly directed. The dominion which was God-bestowed is the dominion of Mind over evil, and Christian Science is revealing this Mind to men. It is explaining the Science of Life. It is educating men to use the power of good and for good purposes, and as a result business men find that they have a larger control over their affairs. They can do business upon a more satisfactory basis and with better results. They can do it without fear and anxiety. They can better learn how to deal with others, how to detect evil mental conditions, and how to better accomplish anything that it is right for them to do.

The same is true with people in all other spheres of occupation. The teacher can do better; the farmer can do better; every one can do better.

Thirty years ago Mrs. Eddy, whose entire previous life had especially fitted her for such a ministry, appeared in the very front of this religio-scientific age to fulfil a mission and declare a message which we consider was of divine impulsion simply because we know that it is true and because we know that if true it must have proceeded from God, who is all Truth. The world, which is finally recognizing the great value of her mission and the beauty and grandeur of her life, is acknowledging her service and fitness as the Leader of a great religious movement and bringing to pass a new truism—that in this day a prophet is with honor and respect in his own country.

More than thirty years ago, after being rescued at the last moment from impending death, she knew that she had been healed by the revelation to her

of what she afterwards proved to be Christian Science. Leaving all the old moorings in philosophy, materia medica, and scholastic theology, she stood absolutely alone as the only Christian Scientist on earth. Surmounting obstacles and opposition that were appalling, she has so impressed the truth of Christian Science on the world that there are now well toward one million believers who are witnesses to the cure of two million instances of disease.

Words of mine fail utterly to scale the lofty summit of her moral and spiritual culture or indicate the exalted nature of her purpose and the wide range of its philanthropy.

In conclusion, I say to you that in Christian Science there is no longer an unknown God. No longer do the distorted graven images of human thought mask or hide from us the real God, who is altogether lovely, who is dearest friend, whose help is ever available, whose grace is sufficient, and who created man that he might have life and peace.

Christian Science promises to lead mankind to God through the highways of health and life instead of death. It promises to humanity in the name of God, not the doubtful felicity of the grave, but a sensible, practical dispensation of good now. It promises to incline men naturally and willingly to a more spiritual life which will satisfy them—and it promises that as they wend their way to a sure heaven, this Christ, Truth, will be the Christ Way-shower through all the mazes and besetments of an evil sense and an evil age, until they shall, with undeviating trust and confidence, abide under the shadow of Him who has said in the words of David:

"Because he hath set his love upon me, therefore will I deliver him; I will set him on high because he hath known my name.

"He shall call upon me and I will answer him; I will be with him in trouble; I will deliver him and honor him.

"With long life will I satisfy him and show him my salvation."

Delivered in Convention Hall, Kansas City, Missouri, before an audience of 10,000 *people, published in The Kansas City Star October* 1, 1900.

CHRISTIAN SCIENCE CONSISTENCIES

IN beginning his remarks Mr. Kimball stated that it would be impossible for him to tell all about Christian Science in three weeks; consequently his audience need not expect to hear a complete explanation of it in an hour or so, any more than it should expect to hear all about the Christian religion told by a preacher in a sermon. He said he could make it plainer to his audience by telling, not what Christian Science really was, but how it differed from what they had always believed. He said in part:

WE believe God is infinite, eternal, self-existent, omnipotent, omnipresent, and omniscient, and that He is Life, Truth, Love, good, and that He is sole creator of, and the law and government of, all that has actual existence. In logical and necessary consistency with this, we repudiate every assumption that He has created sin, sickness, or death, or that He has procured them, or that they are any part of His nature, plan, or necessity. God is contrary to disease, and disease is contrary to God—an abnormal monstrosity of the so-called "carnal mind," which is at enmity to and unlike God, who, instead of having instituted sickness, is the natural healer of the sick.

We believe in the divinity of Christ and accept him as the only Messiah. We are striving to live in imitation of his teaching and works. We differ from others because we do not believe that his work, done according to the will of God for the salvation of mortals, was mysterious, miraculous, or unnatural. Christian Science teaches that his ministry

was by way of object lesson—palpable proof of practical and universal utility. He so understood it and stated it accordingly.

We differ concerning the nature of sin and evil. A consensus of opinion on the part of the world is that evil is an entity which includes all of the elements of immortality; that it is as real, actual, and eternal as God and destined to exist in perpetual companionship with God, who is declared to be everywhere and to know all the evil there is forever.

Christian Science declares that all evil is temporal and temporary; that it contains the seeds and nature of its own destruction and extinction; that it is unnatural, abnormal, unlawful, and unnecessary, and that it can be mastered and lawfully abolished. All sin and evil is finite and is doomed to utter extermination and is but the paraphernalia of the same carnal mind, or an erroneous, vicious, ignorant, and perverted sense of true being. Jesus said, "Overcome evil," "I have overcome the world," "Go, and do thou likewise."

A race of people, educated to believe that God has procured their inevitable suffering and tragic doom, and that evil is not only indestructible, but irresistible, is permeated individually and collectively with fear, dread, and alarm, and with perpetual expectation of disaster; and this fear constitutes in itself the prolific cause of mental and physical degradation and disease.

Materia medica and physiology hold that disease is natural and to be expected; we declare it to be unnatural. Physiology asserts that the primary cause of disease is to be found in the realm of mindless matter, and we know that causation is to be found in the mental realm.

The matter physician admits that the drugging system is defective and that its practice is tentative, experimental, or accidental, and often is by way of expediency, and we hold that Christian Science, as the Science of healing, is demonstrably perfect and that as soon as the practice thereof is fully understood, it will abolish disease.

The matter physician regards matter as able to dominate the life and peace of men and liable by its own caprice to make him sick and kill him, whereas we cling to the supremacy of Mind and the law and power of Spirit.

We believe in prayer without cessation and in silent prayer. We also believe in the highest moral and ethical standard of living. We believe in standing up and being men and women and not crawling about and calling ourselves poor worms. We believe in demanding certain things for ourselves, as of a right belonging to us.

Christian Science is not understood and it is maligned, and reviled, and abused by those who know least about it. It appeals to those in trouble, in vicissitudes, in sickness, and in need. It comes to a people who are engaged in a conflict of religion, who are inquiring for Truth. You belong to a race that has no fixed or definite opinion about anything. There is one God, one Truth, one right way, yet there are to-day 2,000 religious sects in operation; there is one God, one Truth, and one Christian religion, and yet there are over one hundred different sects who believe in that religion. Do not these facts warrant an honest investigation and do they not entitle us to our belief as much as they do them to theirs? But, as it has always done in the past, Christendom holds up its hands and cries, "nay, nay," when any attempt is made to move on or to progress. Chris-

tian Science cannot be properly compared with religion because there is no unit of religion with which to compare it.

When Jesus healed the sick, whose work did he triumph over, that of God or that of the devil? Now be careful how you answer or your religion may collapse. If it was over God's, he changed God's will and God then is not the same yesterday, to-day, and forever. But happily it was the devil over whom he triumphed.

Some believe the Bible is all inspired, even to the covers. We believe that if God had dictated the Bible, He would have done it better and would not have made any contradictions or mistakes such as were made. All through the ages there have been men who have lived close to God, and they have given in the Scriptures their understanding of God, divine law, et cetera.

The power of mind over matter is immeasurable. Cæsar might have had a steamship; Napoleon an automobile; Abraham a sewing machine, if they had only thought right. Thought would have given them these things as soon as they could have been made. But they did not have the right kind of thought.

Seventy-five per cent of all the people ever sick would recover spontaneously if they were let alone.

A few years ago a woman in Texas was killed by having a folding-bed fold up on her while she was asleep. At a memorial service held by friends and relatives a set of resolutions were adopted which began in this manner: Whereas God, in His inscrutable wisdom, et cetera: Therefore, be it resolved that we bow in reconciliation to His divine will, et cetera. And a few days later they filed suit in the Circuit Court against the manufacturer of the folding bed and wanted damages for something

which they had said God had done in His inscrutable wisdom. Christian Science denounces any such doctrine or belief as that.

Mr. Kimball paid a high tribute in conclusion to Mrs. Eddy, the Discoverer and Founder of Christian Science. He said there was no just reason why a woman should not know right and appreciate it just as quickly as a man. Nothing, he said, is superior to a splendid woman, and he characterized Mrs. Eddy as the most splendid woman he knew. He said she was honest, sincere, modest, brave, pure, and high-minded and she bore all the vile and malignant slurs cast at her with a patience and fortitude similar to that in which Christ endured those of his revilers.

Synopsis of lecture delivered in Jacksonville, Illinois, and published in The Jacksonville Courier, December 15, 1902.

THE RELIGION OF COMMON SENSE

I AM not here to seek for converts. I shall not entreat you to become Christian Scientists, nor ply you with importunity. It is for me to stand witness, to tell you something of what Christian Science is and does, and then to leave the whole matter with you, for you to do with it just as you please.

Justification of Christian Science lectures is to be found in the fact that hundreds of thousands of people are testifying to the healing of disease, the reformation of sinners, the reclamation of drunkards, and the alleviation of countless woes which have beset humanity. Christian Scientists are people from the ordinary walks of life, who have the same God, the same religion, politics, and education that other people have had, but they are distinguished from all others in that most of them have been lifted out of abysmal depths of misery by means of Christian Science practice. We boast of nothing except that we are gaining a knowledge and a power which are enabling us to cope more successfully with disease and sin. Appearing to a race and generation that is hard pressed by the tumult and vicissitudes of its existence, Christian Science comes like a dove of peace, bearing upon its wings a ministry of healing and of deliverance for suffering humanity in this hour of its pitiful need.

All men differ and always have differed as to what Deity is. It is not my purpose to compare or comment on these wide and confusing differences, but to give you some idea of what we mean by God

as the healer of the sick and the Principle of such healing.

In doing this I shall refer to some of the fundamental differences between Christian Science and all the other systems of religious belief. It is probable that a consensus of religious creeds would declare that there is one infinite, supreme, self-existent, all-inclusive, individual God, one conscious being, omnipotent, omniscient and omnipresent. It would also declare that God is the only creator, the only lawmaker and government. Also that God is Life, Truth, Love, good.

Christian Scientists subscribe to all this without reserve, but we differ from others because we maintain that God is good in all ways, has done all things well, and has done no evil and will do no evil.

He is not only Life, but hath ordained eternal life and is the law of life and health to man. He is omnipresent, not as a corporeal being or personality, but is present as truth, intelligence, good, and the law of harmony and life, and all this is available to man, not by way of miraculous intervention, but because of the ever presence of every thing and every power necessary to his permanent welfare. The God we worship is good and he is able, willing, and ready to redeem mortals from the evils imposed upon them by an utterly perverted sense of existence. They will never emerge from the area of disease until they comprehend the scientific fact that all that means God—all that means the natural law of God—all that means basis, source, and cause—law, government, and power, is contrary to the inception and continuity of sickness. At this point is seen one of the chief differences between Christian Science and all other schools of religious belief. We believe that all evil is finite, unlawful,

and unnecessary, and that it has no immortality or inherent power of continuance. We believe that through a knowledge of the truth which Jesus said would make us free, we may in time dominate and abolish every form of evil in accordance with his command and example.

As followers of Jesus Christ, we are trying to do what he said his followers and disciples must do and could do. He came to do the will of his Father; to fulfil law; to seek and save that which was lost; to destroy the works of the devil and to effect the salvation of a suffering race. In accomplishing this supreme mission he preached a gospel that reformed the sinner and healed the sick. He told his followers to do likewise, and ushered Christianity into the world by means of such teaching and practice.

The people have been taught by subsequent teachers quite to the contrary. They have been induced to regard Jesus' work as being mysterious and miraculous, meaning thereby that it was unnatural and in contravention of law, whereas Christian Science, as taught by Mrs. Eddy, explains that Jesus' work was natural, practical, and scientific, and in demonstration of the God-ordained law of Life and of the fundamental fact that God, working through primal law, is the natural healer of the sick. According to Christian Science, sickness and many other forms of bodily infirmity and degradation are unnatural and unnecessary, and are no essential part of human existence, per se.

We repudiate every assumption that God has ordained or procured disease or that disease is a natural and indispensable concomitant of human existence. We believe that God has ordained no law for the discomfiture or damnation of mankind. We believe that sin and sickness are the parapher-

nalia of what the Bible calls the "carnal mind," or a depraved, sinful, ignorant, perverted sense of being.

We believe in the inspiration of the Scriptures, and as stated in our tenets, we accept the Scriptures "as our sufficient guide to eternal Life." ("Science and Health," page 497.) We accept the Messiahship of the divine Christ. As Christians, we strive to live in imitation of his words and works. Christian Science removes this mission from the realm of mystery and brings it within the range of order, naturalness, law, and scientific modus operandi.

We hold that this mission was an exhibition of some natural, divine power to save mortals from every ill, and that that power is immanent, universal, and ever available; a manifestation of God and His laws, which change not. When Jesus, doing the will of God, healed the multitude of all manner of diseases he proved that something could do it. In doing thus, did he destroy the work of God or the works of the devil? Was his work natural or was it unlawful? In healing the sick, did he do an evil or a good thing? If it was a good thing for God to heal the sick then, is it good now? If not, why not? The infinity of God would collapse if it could be shown that He was changeable and capricious.

We believe that the way through Christ is the only way to salvation, but we know that that way was and is the way that heals the sick man as well as the sinner.

We come to plead for the recognition of a Christian salvation which is ample enough to meet and answer all the needs of a sinful and crying race.

We believe in prayer without ceasing, in the highest moral and ethical standard of living, and in the extermination of all sin.

Christian Science encourages us to live according to the Commandments and the Sermon on the Mount, and to be loving, charitable, merciful, meek, and pure. The entire mission of our cause is to accomplish the moral and physical reformation of the race. The fact that there are hundreds of different religious sects, and particularly that there are over one hundred different Christian sects which have been in violent antagonism towards each other, is prima facie evidence that men do not understand God or Christianity aright. Christian Science, which purports to be the Science of Christianity, promises to bring to pass a universal and demonstrably true understanding of God, which will tranquilize the awful sectarian strife which has disfigured the ages.

In reference to the application of this Science to the cure of disease, the speaker said that, although the practice was in its infancy, and although there was no pretense that complete mastery of disease had been gained, it is nevertheless true that practically every disease has been healed by its means, including the long list which medical practitioners consider incurable or fatal.

We have no quarrel with anyone who exercises his right to worship God according to his own light, nor are we at enmity with any sick man who tries to get well according to his own choice; nevertheless, we believe that the drug system is extremely defective, inadequate, and unscientific, and that it will be so acknowledged and abandoned.

After referring to the many beliefs of the world concerning religion, philosophy, and science, the speaker said:

Now, if what I have said be true, it follows that

nearly the entire philosophy of life which has governed men for ages is false and destructive. Certain it is that people regard sickness as natural and according to law, and are submitting to it and living and dying in accord with a philosophy of death, which Christian Science declares to be absolutely wrong. A discussion of this subject of healing hinges on the question: "What are the primary causes of disease?" Physiology, which takes no cognizance of the mental, moral and spiritual nature of man, answers this question by declaring that sickness and death are caused by matter and its laws, and the prevalent human belief is that matter includes in its nature and law the power and disposition to make a man sick and finally to assert a fatal mastery over his existence.

There are two books in the world which are filled with the entreaty that men learn that the law of God is on the side of the sick man, and that disease is the work of the devil which Jesus came to destroy.

These books are the Bible and the textbook of Christian Science, "Science and Health," by Mrs. Eddy. There are people who would have it believed that this textbook is dangerous. I wish to say concerning this: First, the teaching of this book leads us to love friend and enemy and to do no evil; second, it does what all the sermons, books, and commentaries on earth have never done, namely, it teaches its student how to heal malignant cancers and all other so-called incurable diseases without drugs or other material means; third, it reveals the Bible as a guide instead of a mystery, and reconciles reason to God. We are no longer afraid of God.

Mr. Kimball dwelt at considerable length on the

fundamental differences between the theory and practice of healing according to Christian Science and those which are maintained by other schools and systems of medical practice, and summed up his remarks by saying that all other systems hold that disease is natural and inevitable, and that drugs and material remedies cannot heal a so-called incurable disease; whereas Christian Science holds disease to be unnatural, illegitimate, and destructible, and is proving this postulate by healing all manner of disease.

Nearly all the criticism of Christian Science is based on a misunderstanding of what it is and what is taught in its name. We never knew of an adverse criticism that did not proceed from ignorance of the subject.

We are taught to have but one God, who is by nature, design, intention, and law supremely and infinitely good, and our worship and allegiance are to this good God, who does not and need not involve himself in evil. We are learning to trust this God to the uttermost and to rely on His willingness and readiness to deliver from all forms of evil. We believe that a Christian cannot trust God too much, nor expect too much from infinite Love.

We are taught to rely on the supremacy of Spirit or the Mind, which was also in Christ, and we believe that no other reliance or lack of reliance is acceptable to God or of avail to mortals.

We are taught that vice, superstition, sin, and disease all belong in the same kinship, and are the offspring of the carnal mind, and are not procured of God. We are taught that the mission of the divine Christ is in demonstration of a practical, unmysterious salvation from these and all other ills

which beset humanity. We, therefore, expect more and gain more through Christ than those who minimize the scope and efficacy of Christian salvation. Christian Science teaches that although sin, and, indeed, all the defects and depravity of the human family are deplorable and must be exterminated, nevertheless they all belong to the realm of the abnormal and illegitimate. They are without basis in principle or entity and without inherent or acquired power of continuance. They all can be destroyed and will be destroyed through Christ and his gospel.

We are taught to obey every specific mandate of God and Christ, even to the extent of reforming the sinner, preaching the gospel, and healing the sick, and I ask if it is because we are too obedient or too explicit in our obedience that we are being stoned by those who are at enmity against us?

For a third of a century Mrs. Eddy has been pleading with mankind for the recognition of its right to life, health, and holiness according to the will of God. She has insisted that God is the natural healer of the sick and that disease is contrary to God and His will. She has discovered and made known the Science of Christian healing, and has set forth the rule whereby humanity is to obtain mastery over disease.

On every one who has ever healed the sick by means of divine power in attestation of the supremacy of spiritual law the world has bestowed the antagonism and hatred which materialism ever exhibits toward the spiritually minded. Indeed there has scarcely been a reformer since the day of Abel who has not been hated, reviled, stoned or crucified; a martyr to his own ministry and mission.

In view of this historic and inveterate propensity of the human mind to persecute the prophets and to resist its own moral and spiritual welfare, it is not strange that with consistent industry it has given itself up to misrepresentation and defamation of Christian Science and its works and of the Leader of this cause.

It seems futile to repine or demur because of this ruthless habit and it is useless for us to protest or contend against the baseless disposition to do us and our Leader injury. Mrs. Eddy has specifically denied all the inventions of evil and perverted statements of fact, and there is but one sufficient, adequate course for her and us to pursue. Her life, past and present—the actual facts and activities of her daily existence—constitutes an imperishably righteous answer and one that will stand as answer forever.

There is no other way for this dignified woman, who is entrenched in the rectitude of her own pure living, to do but to depend for justification and vindication on the ultimate recognition by the world of the great value of her work, the lofty character of her deeds and impulses, and the long continued sacrifices which she has endured in order that her mission might live.

It has been my good fortune to know a splendid womanhood. I am fully persuaded that a good woman constitutes a fit minister of God to those who sin and mourn and suffer. I never knew one who was more just, loving and humble than Mrs. Eddy. I never knew one who seemed more intent on knowing the will of God or more glad and satisfied to do that will. I never knew one who was more honest, more charitable, more wise, or more kind. Her many years of consecrated Christian experience have

ripened into Godly reverence and devotion for the life which is in imitation of Christ. Her chief ambition seems to be to battle against sin and disease and to continue without reproach before God and man. Some day the world will know all this and render tardy justice, and meanwhile the tender, loving woman knoweth that more than a million people, many of them once dying, who have been rescued from unspeakable depths, are giving thanks because she has been faithful.

Delivered at Chase's Theatre, Baltimore, Maryland, and published in The Baltimore American, November 16, 1903.

THE THEOLOGY OF CHRISTIAN SCIENCE

IN the month of August, an Associated Press dispatch was sent broadcast to the newspapers of the United States and was generally published by them; it was stated as follows:

"Warsaw, Ind., Aug. 20.—Speaking at the opening of the eleventh annual Bible conference at Winona Lake this morning, the Reverend Mr. Chapman arraigned Christian Science, saying:

"'False doctrines have arisen, and chiefest of those is Christian Science. The Christian Scientists dishonor our Lord. Anything which covers or hides the purpose for which Christ came is false and ought to be rebuked.'"

It is my purpose to give some attention to this statement because it is utterly false and utterly unjustifiable.

The history of religious sects and activity declares that sectarian antipathies and rancor have shamefully disfigured humanity. Men have instinctively been searchers after God and in their search have stopped to formulate innumerable conceptions of Deity, most of which have been absurd, fantastic, impossible; but, being good, bad, or indifferent, as the case may have been, they have all fallen in line with the inveterate propensity of sectarian intolerance to waylay and to obstruct or destroy everything unlike themselves and particularly to make common cause against every new phase of religious thought. History declares that in this behalf, sectarian strife has done every foul and ruthless thing that the human mind could discover or invent, and

impeaches it as having been the monster assassin of the race. It also records the fact that the Christian sects have afforded no exception to the rule, but, on the contrary, have conspicuously stained themselves with the blood of unrighteous conflict and the poison of falsehood. Alas that the Christian Church whose glory has added luster to the centuries has not yet learned to "put up the sword."

A half century ago there were more than one hundred Christian sects on earth claiming to be representative of the Christianity of Christ and each one justified its separate existence and aloofness on the ground that it was different from all the others and in many instances so vastly different that reconciliation was impossible, yea, inconceivable. Upon this scene a generation ago, when every Christian sect admitted that it was different from all the rest, the religious sect which is designated by the appellation Christian Science made its entrance and declared itself to be likewise different from all the rest. In that hour when scores of Christian sects were in confessed disagreement as to what Christianity is, which one, if any, was qualified to define with unerring amplification the substance, vesture, and activity of pure Christianity? It is doubtful if any of them would have admitted that any other one was thus qualified and yet, ignoring the incongruity of the act, they with characteristic unanimity, stoned the newcomer and declared it un-Christian, simply because it was different from them, which were also different from each other.

I believe that we are too wise to repine much because the Christian Science cause has been so pitilessly wounded, so stung by misrepresentation and libel; too wise not to expect that history will repeat itself and that enmity will continue to smite

Christian Science until Christ reigns on earth absolutely. It would be folly to yoke ourselves in unprofitable contest with everyone who chooses to misrepresent or defame; we ought to be too dignified to contend with each self-appointed marauder whose challenge is couched in a falsehood which should not be dignified by means of a denial.

Ten years ago the opponents of Christian Science were industriously announcing that we do not believe in God. By means of its Lecture Board and the other agencies at the disposal of the denomination, this falsehood has, within these ten years, been so thoroughly exposed and refuted, that by this time the one who would utter it well knows that he would instantly be accounted grossly ignorant or grossly dishonest. Recently, as if by concert of action, these same opponents, intent on bringing Christian Science into disrepute and upon obstructing its influence, are declaring that it is in denial of the mission of Christ.

Among religious people of to-day, many say that God foreordained the damnation of some of His creatures. Many others say He did not. Many claim that He has ordained the damnation of unbaptized infants and others say He has not. Some say that He has provided for the damnation of the heathen and others say not. Millions believe in the confessional and in absolution as being essentials of Christianity and other millions say they are not. Some believe in probation after death; others deny it. Many believe in eternal punishment in hell and others reject such belief. I might go on indefinitely in the mention of such antipodes as these, all of which make conspicuous the fact that the Christian sects hold widely different views as to what constitutes Christianity, and in doing so I would disclose the fact that there is no unity of Christian

beliefs and no universal, faultless standard among them from which to sit in judgment on Christian Science. Moreover we freely admit that the one whose estimate of God includes the belief that our infinitely good heavenly Father requires the damnation of a little irresponsible baby because some one has neglected to baptize it will hardly approve of Christian Science which insists that Jesus was right in declaring "for of such is the kingdom of heaven."

Although other people license themselves to indulge in indiscriminate and offensive references to Christian Science and its exponents, we are taught never to make any reprisals nor to retort in kind, nevertheless there is no intention to endure, without protest or correction, such statements as the one I am to consider at this time.

I would be glad if we might regard it as being simply an innocent mistake, but on the contrary it is a gratuitous, inexcusable wrong. The one who utters it with intent to discredit a people who claim to be Christians assumes a grave responsibility. In refutation of this wrong, I shall make a brief statement, not merely of my views, but of the teaching of Christian Science concerning the divine Christ and the nature of his mission. In the textbook of Christian Science, "Science and Health with Key to the Scriptures," by Mrs. Eddy, she has done this far better than I can do it and with greater amplification than this limited hour affords me. To anyone who will investigate the subject, her book is urgently commended, and the promise is made that whoever may study it with an hospitable willingness to learn the real meaning of the author, rather than with a predetermined intention to mangle and pervert her meaning, will learn that Christian Science is preeminently Christian, honoring God and Christ in its

every word. Although not attempting to use her phraseology or to republish any part of her book, it is proper to say that no Christian Scientist does more in making such an explanation than to reproduce in part or to reiterate what she has already written and taught on the subject.

In order to consider properly the mission of Christ, it is essential to know what was the cause, animus, and inducement of that mission. By common consent the Christian sects will all concede that the one infinite God was the author thereof, and that it was in accord with His nature, purpose, and law, and this admission compels the inquiry, What is God? Millions of opinions obtrude themselves upon the attention of the world in reply to this question. Contemplating the vast network of finite conjecture concerning the infinite One, some one has aptly said "every man is the creator of his own god." Paul, who understood that God is Spirit, declared that He must be spiritually discerned, and this great truth upsets and annuls all human anthropomorphic conceptions and abolishes all manlike and man-made gods.

It is impossible for human terminology adequately to depict infinite Spirit; but to the extent that recourse is had to mere form of words whereby to exalt human conception, they must at least declare that God is one supreme, infinite, self-existent, all-inclusive, spiritual, individual, self-conscious being; that He is the sole creator of all that has actual, legitimate existence, and is, therefore, the origin, cause, source, basis, foundation, and Principle of all actual things, and the government and law which control all things. The definition must declare that God is Life, meaning thereby that He not only is Life, but has ordained all that manifests life, and

is the positive, changeless, ever-active law of life to all that He has created. God is Truth, meaning thereby that He is omniscience, all Science, all wisdom, all intelligence, all Mind. God is Love, meaning that He is good, wholly, always, necessarily, and that He hath done all things well. God is omnipresence, meaning that the only real, eternal presence, substance, and continuance is and will be spiritual. God is omnipotence must mean that good, Spirit, is the only, actual, and supreme power. The omnipotent God is indivisible as power, is adequate and irresistible; without an equal or a competitor.

The realm of God, Spirit, is the spiritual; and "to be spiritually minded is life and peace." The relation of God toward his children indicates that God is more benevolent than the fondest parent, more tender than the tenderest mother, more watchful than the most faithful shepherd.

This is a diluted abridgment of Mrs. Eddy's definition of God. Thus she has presented the pure, spiritual Science of being. By way of a correlated analysis or definition, Christian Science teaches that God is incorporeal, "without body, parts, or passions"—that He is inorganic, non-structural, imponderable, and that He cannot be discerned by what are called the material senses of mortals, which senses promise nothing but the annihilation of man. It teaches that His immaculate nature and allness do not include evil, that He does no evil and does not coöperate with evil and does not need to have recourse to it in order to accomplish good. The unspeakable glory of God, the supreme sovereignty of His spiritual perfection and completeness, His limitless beauty, holiness, and volition—all that means our adorable God, surpasses immeasurably in majesty and sublimity the poor words of mortals,

who as yet "see through a glass darkly." Nevertheless in this transitional hour, when words lend wings to ideas and serve as heavenward guides, I venture to ask you to sit in judgment on this inexcusable insinuation and declare to yourselves whether or no the words of Christian Science dishonor God.

Is it dangerous to plead that God is changeless good? Is there mischief in the entreaty that mortals will turn from the fatal philosophy of materialism and become acquainted with God as Spirit and find heaven as the result? Are we a menace to the race in reiterating the words of the apostle "to be carnally minded is death, but to be spiritually minded is life and peace"? Ought we to be stoned because we expect too much of God or trust Him too much in the hour of peril and are taught to obey His every mandate and to live without reproach before Him?

The theology of Christian Science is based on the foregoing postulates. All the derivatives and correlatives of this theology are in consistent and exact accord therewith. They constitute the basis of all correct reasoning and conclusions. Everything unlike this primary statement concerning God is rejected as being unsound and unlike God. Mrs. Eddy contends that the mission of Christ was in exact accord therewith and that any theory concerning that mission which does not parallel this asserted divine nature, will, and law is erroneous. In her textbook she has grandly explained the application of this divine Science, this spiritual theology, to the uplifting of a fallen race, and I am obliged to use almost her exact words in order to do any justice to the idea. It is this—that the divine will and power, God's law, which is the law of immortal harmony and perfection to His own—the things of his creating, is conversely "a law of annihilation to all that

is unlike" God, (Science and Health, page 243:27)—the law of extinction to sin, vice, and all that defiles and distresses humanity. This divine law of annihilation to evil indicates the motive, the initiative of Christ's mission, the manifestation of God for salvation through Christ.

What was the Messiah? What is the truth about Jesus Christ? What does the name mean? It means Jesus, the anointed. As one wise person has expressed it, it means "Jesus, possessed of spiritual understanding and power without measure." The historical Jesus was born of a woman; his body, his bodily presence or corporeality, was not God. He knew it was not God nor a part of divinity. Speaking of the human sense of himself, he said: "Of myself I can do nothing," "Why callest thou me good?" The chemical elements that constituted the body that was born of Mary do not constitute immortal, indestructible Spirit, and are no part of God. What and wherein then is the divinity of Christ? What was it that was the son, the offspring of the living God? Paul said, "Let this mind be in you which was also in Christ." Why? Because it is the Mind that overcame sin and reformed the sinner; it healed the sick; it raised the dead, raised Jesus from the dead, and overcame every law of evil and of matter that was inimical to the welfare of man.

What mind was it which was in Christ? The Bible refers to the Mind that is Spirit ("to be spiritually minded is life and peace"), and it also refers to the carnal mind which is enmity against God. Which mind was in Christ? He himself explicitly declared the answer. He said, "My Father doeth the work." "My Father worketh in me." Is his Father omniscience, all knowledge, all truth? Was it this all knowledge, this divine Mind, that

worked in Christ? Was it less than the divine Mind? Could it be more? Is there any rationally conceivable explanation of the words of Jesus other than that the Mind which was in Christ is the Mind that is God? Did not this Immanuel constitute the divine sonship, the divine Christ, who was the manifestation of God, begotten only and wholly of God, and expressing the unity of God and Christ which was declared in the words, "I and my Father are one"? This explanation alone is unmysterious, fathomable, convincing, satisfying. What then was the Saviour, the Messiah? It was the Mind which was in Christ and which was before Abraham.

Why did the Saviour come? The scriptures state that he "came to do the will of God." What God? The God that is good and that has already done all things well. He came as the representative of God, to do wholly according to the divine nature and it ought to be concluded that all his acts were in such accord. The Scriptures also state that he came to fulfil law. What law? The law of God, the law of Life, of perfection, completeness, harmony,—the law of health. This simple statement that he came to demonstrate law ought to have sufficed to withhold men from the utterly untenable supposition that he acted in contravention of law in healing the sick, and thereby upset the order of nature and of the universe.

What was his mission? The Bible says he came "to seek and to save that which was lost." What did he find that was lost? He found a world that was involved in sin, ignorance, vice, disease, woe, oppression, tears; one that was in every way insufferably disturbed by the hard attrition of evil.

How much of this evil which defiled and tortured humanity did Christ come to save men from? What

does the world need to be saved from? Go ask each one of the people of the earth, "What would you be saved from?" and you will get by way of answer, "Oh, from these bitter tears," or, "from this breaking heart," or, "from the agony of disease," "from insanity," "from the bondage and penalty of sin and fear and from the law of sin and death." Ask the question and get the answer, and you will learn that a fallen, lost race needs to be saved from everything that is evil.

Was it and is it the mission of Christ to save from all evil and to abolish the law of sin and death? Christian Science declares that such was his mission and insists that that mission was adequate, unlimited, ample. Does it dishonor our Lord to declare that his work was to "overcome the world, the flesh, and the devil," meaning thereby all evil? The Bible states explicitly that his mission was to destroy the works of the devil. In pursuit of that mission, what did he do? He reformed the sinner, healed the sick, raised the dead, and did other mighty works for the relief of humanity. Inasmuch as the Bible says "through sin came death into the world," and inasmuch as Jesus indicated his sense of disease by saying "Satan hath bound the woman," and in consideration of other similar statements in the Bible, can it be said in defiance or ignorance thereof that Christian Science dishonors Christ in declaring that sickness is one of the instances of evil which he came to destroy and did destroy?

Christ came to deliver the world from sin. What is sin? Did God create it? Is it like Him or unlike Him? Is it a part of the reality of being which He made and pronounced good? Does God coöperate with sin; does He give it deliberate sanction or permission; does it possess, in spite of God, all the elements of self-continuance and immortality?

What is the discovery or revelation of Christian Science concerning this mystery of evil? Considered as a phenomenon of human existence, sin is a form of moral insanity,—the intoxication and delirium of wickedness. Compared with the Mind which was in Christ, sin is the paraphernalia of the carnal mind, an utter abomination; destructive, inexcusable, intolerable, awful. With undeviating discrimination Christian Science pronounces as sin all that is unlike or contrary to the pure Mind which was in Christ, and points out the inevitable punishment which sin imposes on its victim. From the standpoint of Christian Science sin is abhorrent and fatal, and from this standpoint it entreats the sinner absolutely to abandon sin. The word of Christ Jesus is a warning to mortals that they must forsake sin in order to escape the hell which sin kindles within its victim. Considered as a phenomenon of the carnal or mortal mind, all of which is enmity against God, sin in all its phases, including its consequences, sickness and death, is found to be a monstrous abnormity, a disorder, an illegitimate impropriety, having no basis in God or Truth, no inherent power of continuance, no immortality. It is the very opposite of the reality which constitutes divine Spirit and God's actual creation, and is the antipode of spiritual righteousness. Jesus clearly indicated the nature of sin by designating it a lie.

I do not think that anyone living more fully understands the nature of sin than does Mrs. Eddy. No one more fully sees the necessity of exterminating it. No one more radically denounces it or deplores it, and yet she knows and says concerning this offspring of ignorance and degradation that it is in the realm of awful unreality, the riot of a false sense of life. She says that mortals are making a

reality of that which is scientifically unreal; that which is a fraud and imposition, the impure invention of evil.

No one makes a poorer use of that which he calls his mind, than he who rushes precipitately and prematurely to the conclusion, that this scientific Christ-like analysis gives license to sin or ignores it. No sane person can intelligently read Mrs. Eddy's works on this subject with honest purpose, and arrive at any other conclusion than the one which I have stated, but in order that there may be no uncertainty about this refutation I will say that because of the practical application of Christian Science to humanity, the Christian Scientist recognizes and contends against all the phenomena of sin. He knows that to all intents and purposes all mortals are sinners and are under condemnation. He realizes that they are as disastrously involved in sin as though it were a legitimate entity and a part of God's kingdom. He knows that it is unpermissible and in violation of divine law, and he knows that mortals must turn from it in order to be saved, and that they will suffer for it until they are redeemed. He knows that there is but one Saviour and one Way and that Christ is that Saviour and Way. He knows moreover, that Christ Jesus as the son of God affords an essential mediatorial intercession and the only possible atonement through which mortals may be delivered from sin and its hell of punishment.

The distinctive difference between Christian Science and other phases of religious belief is that they hold that sin is a part of reality, is natural, and is as indestructible as good itself; whereas we hold that it is wholly temporal and destructible, the spawn of an evil philosophy, and is no more a part of the naturalness of real being than hysteria and

delirium are among the normal concomitants of human existence.

The condition of belief which seeks to crucify Christian Science has, with indecorous violence to its teaching, forced the erroneous conclusion that because Christian Science denies the reality of sin it necessarily denies the atonement of Christ. After erecting this man of straw, it proceeds to revile and stone it and to continue in ignoble service its own unwarranted conclusion. If this wrong thing were true, it would indicate a perversion on the part of Christian Science that would be equivalent to the denial of the service of a physician who had healed an insane patient but whose work was repudiated on the ground that insanity is abnormal.

The ordinary layman protests against the numberless creeds, dogmas, doctrines, beliefs, and theories which encumber human thought with their confusion; therefore, in correcting this false conclusion, I will avoid all technicalities and say that Christian Science teaches this—that the human being who is to be saved can only be saved because of God and through Christ. It teaches that every step of the way from the mire of his sinful living to the glory of a pure heaven, every footstep of reform, every touch of truth that is to purify and exalt him and to procure his redemption and deliverance from evil,—all this must be and may be accomplished because of what Christ is, what Christ has done, and will do. There is no other way, but this way demands more than morality, more than mere ethical probity,—it demands spiritual regeneration.

According to Christian Science, Christ Jesus was the voice of God and therefore the voice of pure Christianity to all men throughout all time. The supposition that he spoke to but one particular age

or for a limited personnel is far below the grandeur of his ministry. As the voice of universal Truth he said, "Go, preach"—"Heal the sick"—"I am the way" —"Follow thou me"—"The works that I do shall ye do also"—"Ye shall know the truth, and the truth shall make you free." Did he mean what he said or was the utterance a mockery? Did he mean that men needed to obey this divine mandate? Did he mean that Christians must preach the gospel according to his way, or not? Did he mean that they must heal the sick according to his way, or not? Has any one divine authority for declaring that he meant one and did not mean the other? Is it reasonable to regard his works as correct interpreters of his words? If so, is it legitimate to believe that his work of healing the sick indicates that according to his word it ought to be done and can be done? Is it sacrilegious to heal according to his command and way? If so, is it also sacrilegious to be pure in heart according to his command and way? Do the Christian Scientists dishonor Christ in seeking to obey every mandate, to heed every rule, and to follow in his way without evasion or rebellion?

Christian Scientists believe in the immaculate conception. They believe that there is but one divine Christ and that there will be no other. They believe that no mortal is equal to Christ and that there will be no equal. They believe that his entire work was of divine impulsion. They believe that the Messiahship of Christ affords the only possible forgiveness of sin and that Christ alone can effect the reconciliation of man to God.

Christ gave proof of the supremacy of Spirit and manifested to mortals, in every word and act, the power of God over all evil. He confirmed the Scriptural declarations that God is the natural healer of the sick.

Instead of hiding or covering the purpose for which Christ came, Christian Science is dispelling the mystery that has enveloped the human sense of that purpose and is lifting the veil which has largely obscured the full import of his mission and of its promise and possibilities for mankind. The human estimate of Christ and his salvation has been dwarfed, minimized, and limited. By reason of an amazing mutilation of the works of Christ it has set aside the healing of the sick as being a manifestation of mystery instead of utility and of local rather than of universal import.

Forty years ago Mrs. Eddy began her plea for the acceptance of a more spiritual interpretation of this mission and for a larger and more explicit obedience. She sounded a recall to the purity and ampleness of primitive Christianity and to the original healing work which history declares marked the first three Christian centuries. She still makes the same plea and urges the world to consider the subject and to learn that the healing of the sick according to the way of Christ Jesus is not only an essential of Christian progress but is a privilege of unspeakable benefit to stricken people.

The theology of Christ was based on a pure theism; on one infinite spiritual good unsullied by any taint of evil, because God is of "too pure eyes to behold iniquity."

His crusade against evil shows clearly that he regarded it as something to overcome and to destroy. By destroying evil he exhibited its destructibility. He certainly did not come to destroy that which was indestructible.

His Christianity reveals the divine rule whereby sin and disease and kindred evils are to be exterminated rather than avoided. The amplitude of

his adequate way was indicated by his words, "Come unto me all ye that labor and are heavy laden." Is this invitation for the wicked man whose burden is the sting of sin? Is it also for the good man whose burden is the sting of pain? Yes.

How did Jesus heal the sick? He knew more about God, man, and the universe than all the people that have ever lived. Indeed, he was possessed of accurate, definite knowledge without measure. He was therefore qualified to act from the standpoint of pure knowledge or science. In healing the multitude of all manner of diseases did he act according to wisdom and science or not? If possessed of absolute knowledge and science would it not have been consummate folly to resort to ignorance, mystery, and disorder? In healing the sick was he sensible, practical, natural, and lawful? Did he do this practical thing in the best, wisest, and right way? If it could be shown that he did not, then Christianity would collapse in the showing. There is no alternative; the answer must be that he healed the sick in the best and right way according to infinite Science and divine or primal law. Any other conclusion would degrade the mission of Christ to the level of inferiority. In coming to show the way of salvation and in entreating the world to do likewise, did he mean that they should heal the sick and do it in the right way, or after thus exhibiting the right way did he think that Christians could follow him and do the same things by adopting a contrary and inferior way? Finally, if Jesus healed the sick according to knowledge or Science and did it lawfully, is it possible for a human being to "go and do likewise"? If he can do it, then the kingdom of heaven is at hand. If it were true that he cannot do it, the utterances of Christ would be valueless.

Jesus and the disciples healed the sick by invoking and relying upon the supreme power of God. He knew that the law of divine Love is the law of life and health to man and the law of extermination to sin and fear and disease, and he knew that all that is necessary to accomplish the cure of disease is available to mortals now.

The theology and practice of Christian Science are in exact unity with the words and works of Christ Jesus. They constitute precept, example, and goal for the Christian Scientist. By them he is incited to aspire to holier living and to overcome everything that defileth. Remembering that Christ is the overcoming of the world, the flesh, and the devil, he who is a genuine sincere Christian Scientist is striving to go and do likewise.

I know that words cannot be made adequately to set forth the unspeakable glory of our divine Christ nor indicate the consummate blessedness of his mission nor measure the gratitude and adoration which responsively flow from those who have felt the touch of this divine afflatus and who yield willing obedience to Christ's rule and way. I do not urge that these simple words furnish more than feeble tribute to our Lord, but I am reminded that since the day when Mrs. Eddy first published Christian Science to the world and consecrated her all to this ministry, hundreds of thousands of men and women have been delivered from the depths of sin and vice and disease and woe, and as these people come with penitential tear and chastened heart and song of rejoicing and grateful praise, I know that these things eloquently do honor to our Christ who promised that "these signs shall follow them that believe."

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WHAT IS THE LIVING GOD?

I DO not know what may be before me in the future, but I do know that I would have died eighteen or nineteen years ago but for Christian Science,—had it not been that Christian Science is available to a man who is dying. Now there are a million people, almost, who might, if it were feasible, come before you and tell you just such a story as mine and give you opportunity to believe that some mighty influence is at work transforming men and women. And yet we come not to boast. We are not here to advertise it, not here for converts, but simply for testimony, to tell you a little about what it means, and then to leave it all to you for you to do with just as you please.

You need not be afraid of me, because you don't have to believe anything I say; I simply ask you to put your thought in the way of analysis, simply to investigate, simply to examine—that is all. I can tell you a very little about this vast subject in an hour; I could not tell you very much about it in a week; so what I say to-day must necessarily be fragmentary and incomplete. But as I was wondering about what I would talk to you about, an incident that occurred a few days ago came to my thought, and it was after this fashion: I was riding in a railway train and noticed that a man and woman entered the car and sat immediately in front of me. Having nothing else to do, I noticed that the man took from his pocket one of our Christian Science periodicals. He read it in a superficial or casual way, and then passed it to the lady and said:

"Here, mother, here is something that will amuse you; the idea of calling that CHRISTIAN SCIENCE which denies Christ."

That was what I listened to, and I sat there and ruminated some; and as I remembered what history declares concerning the sectarian differences and antipathy; as I remembered that in this behalf men had wounded each other and murdered each other and inflicted every conceivable form of agony upon each other; as I remembered that even in our day various Christian sects are in a state of antipathy and some in a state of antagonism toward each other; as I remembered the vast array and the innumerable Christian sects, the old inquiry came to me: "What think ye of the Christ?"

Now, I do not believe the English language, or any other language could be enlarged so as more completely to misrepresent a people, or misrepresent a religious movement, or misrepresent any declaration of a religious body, than do these words of the man in the car misrepresent Christian Science; and they are employed in our midst every day. People who present the semblance of respectability, people whose business it should be to preach the gospel of love and loving kindness, rise up day after day to utter that utterly false statement that Christian Science is a denial of Christ. Jesus himself once made a memorable inquiry. He asked of Peter, "Who say ye that I am?" Do you think for a moment he wanted Peter to say: "Why, you are a tall gentleman with brown hair and engaging manners and gentleness of speech"? Think ye for a moment that he wanted something to describe his body, his corporeal presence? No. What he yearned for and what he got was an evidence of the penetrating perception which announced itself thus: "Thou art the Christ, the Son of the living God."

Now let us inquire before we go on, in order to get something practical out of all this; in order to get something that some day will cure you, will wipe away your tears, will bind up the broken heart; in order to arrive at some conclusion that will better our lives, let us inquire: What is the living God? You might go to a million men and get a million answers, for no two people have the same opinion about God; and go to very many people—and possibly some in the audience—and they will tell you: "I don't believe in God at all. I do not believe there is any God."

Christian Science promises to reconcile reason, and that means the reason of every man, to God. I am going to reconcile the reason of what is called the non-believer to God, right here, in five minutes, logically and clearly and irresistibly, so that no man that leaves me will again say that he does not believe in God. What they do not believe in is somebody's opinion of God. They do not believe in the various graven images of stone, or brass, or wood, and they do not believe in the mental graven images that have been declared to be God. Let us see: I believe that any one who knows enough to go to a lecture knows enough to know that he did not create himself. No one in this room but knows that some animating force, some impulsion of power or energy or intelligence, induced his existence; no one in this room but knows that the universe with all of its organized things stands at the standpoint of effect, and knows that something has been the cause, the origin, the foundation,—the basis and principle of this effect. There is not anybody in this room who does not believe that, nor any one who does not know enough to know that that which induces the universe is spiritual, above every other power, above

every other force or activity. Here comes the next contention: What is it? An intelligent or a non-intelligent cause? Many philosophers will tell you the cause of the universe was nothing but a blind force; and if this is not the manifestation of the densest ignorance, I should like to know what it is. Are you intelligent men and women? Yes. Is your intelligence the offspring of non-intelligence? Is the cause of your intelligence a non-intelligent cause? Who can possibly think such a thing as that? It ought to have gone without a moment's debate years ago. That which created the intelligence of man is itself intelligent.

We ask everybody to see this, that the origin of man and of his intelligence is itself intelligent. Christian Science comes to declare that the first and primary and everlasting cause of the universe is itself an intelligent cause. There is no such thing as unconscious intelligence; therefore, it follows that that cause is a consciously intelligent cause. Inasmuch as it was all in all before it manifested itself; inasmuch as it has adequately been declared to be infinite, then it is one; so there is but one cause or one conscious, infinite, intelligent cause of the universe, which is its will, government, law; its maintenance and sustenance. Is there anybody in this room who does not believe that? No. Christian Science declares that this is the only thing that is entitled to be called God, or Deity. So if you believe in that, you believe in Deity; for there is nothing else in Deity. So Christian Science declares this, that there is one God, one conscious, individual, spiritually self-existent being; and that being, as the Scriptures declare, means Life, Truth, Love, all knowledge, all wisdom, all science, all power, all presence,—the only creator of all that actually is.

Dear friends, Christian Science declares that is the living God and the only one; that is our God. Then comes the question: Is the living God the only true God? Is He good or evil? He must be one or the other, for the simple reason that God is infinite. He cannot be infinite good and infinite evil at the same time. It must be one or the other. Which one? Christian Science declares that we will never know good aright and never will know the living God, until we know that our God is good, infinite good, and mean, when we know it, that He is absolutely apart from evil, uncontaminated; that He is not involved in it in any way; does not make use of it; that God is not the author of disease, has not procured it for any purpose whatsoever, but is altogether contrary thereto.

As I pass by this statement, I want to tell you what Christian Science declares. Because of the world's contrary belief of God, it has involved itself in the unspeakable agony of the ages, and every man and woman pays the awful and destructive penalty for the blasphemous assumption that God does evil and inflicts evil on the world. Educate men as they have been educated, to believe that God sends the earthquake and the fire and the pestilence and famine and disease and woe and disaster to mankind and you will educate them all to be afraid of God; afraid of what He has done or may do or will do. I do not doubt what some of you will reply to that statement; I have known people to get up and go out because I have said it. I will ask you: Are you afraid of insanity? Would you be afraid if you saw it rushing in upon you? Yes. Are you afraid of unbearable anguish? Yes. Are you afraid of the ravages of disease? Yes. Are you afraid instinctively or actively of death? Yes. And if you

believe God causes all of these things, are you afraid of God? Yes. That is not all: This universal fear on the part of the human race constitutes the primary cause of nearly all the havoc and tragedy of mankind. Nearly all of it springs therefrom. This universal fear on the part of mankind is the cause of nearly all sin, nearly all disease, all poverty and rancor among nations. It comes about as near being all of the devil as anything you can think of.

"Thou shalt have no other gods before me." Thou shalt have no other God than the one that is good. Christ Jesus was the son of the God that is infinite good, who hath done all things well, and hath done no evil at all. Again, what is the meaning of God? What is His law? We hear much about the law of God. According to Christian Science, His law is the law of perfection, of health, of life, of infinite good. Thou shalt have no other law than the law of Life; and let me say incidentally that Christian Science teaches that God has ordained no discomfort, no law of disease for you; on the contrary all the law that is necessary to your recovery from sickness, all the power necessary, are in this room now; in any room that you have ever been in; are with you always, a very present law of Life and good (Love and good) and you do not need to procrastinate your recovery. You do not need to wait; you do not need to implore God to do something He has not done for you. All you need to do is to stop being afraid and learn that in our God and His law and His power we have an ever present help that is the healer of all diseases. Thou shalt have no other law to govern you, than the law of health and Life.

What else about the living God? What has He ever done for you? You have been educated to be-

lieve that He created you and then furnished you with the sting of pain and the blight of disease; burned down your houses, and all that sort of thing. What must we know in order to get right? We must know that he gave men, provided for men, dominion over all the earth; and that surely means dominion over your own body and over your business and over your household affairs and over your surroundings and environments and conditions. It means that you should be master of your foe instead of its victim. It means that you are to learn that this is essentially, divinely prescribed and divinely operative, and that the only thing for you to do is to lay hold upon it, to manifest it. Well, what is the situation? Who believes that he has any such God? Who believes that this is a divine provision? Who manifests dominion over all the earth? Not one. And Christian Science teaches that we will never know God aright, never know heaven, never know Life, never know felicity, until we know enough to know that God provided for us a righteous dominion over all evil.

What say you of the ever living God? Am I degrading your estimate of our Heavenly Father? Does it in any way impair your confidence in God to have me plead in His name that you will learn that He is good, and that He has done nothing for you but provide life and prosperity and welfare and heaven and joy and peace? Is that too good or is that too bad to believe about God? "Thou art the Christ, the son of the living God."

And what is the son of God? Again you ask the question and you get a million answers, because no two people believe alike concerning Christ and the Christian mission and its real import. You will find some people who will tell you that the bodily

presence of Jesus was God. They will tell you that his historic corporeality was Deity and that you should understand that there is no distinction whatever between the man Jesus, who was on the sea of Galilee, and Deity itself. And so, poor dear people, we have been trying to believe that, because we have been told to; and there are people who will denounce Christian Science as being non-Christian because we deny that the bodily Jesus is God.

If a denial is to be in question, let us deny that Jesus is Deity, because he specifically denied that he was God. He said that he was the *son* of God and that his Father was greater than he was; and he said that he was going to his Father; and he said there was no good in him, that his Father did the work, and that his Father worketh in him, and so on. Could any statement be more explicit and to the point? He certainly used clear language to indicate that he was not God.

Now, what have you got to do in order to believe that he was Deity, and in order to be rational and consistent? In order not to be insane, you have got to believe, first of all, that infinity created the universe; then you have got to believe that infinite power or impulsion created the Virgin Mary; that God or infinity, the divine law or Principle of being, was created; that God was dead for three days and there was no God during that time, and a lot of things of that kind you have got to believe. And would you ever find yourself a little bit tired? Did you ever realize that your mind was as much of a maelstrom of havoc and chaos as it could be? There is not one who can believe it, any more than we can believe that black is white. It is an impossibility for the human mind to conceive.

Of all the people in the world, I believe we are

preeminently distinguished for the intelligent acceptance of the declaration that Christ was the son of God. No one living more thoroughly, more without reserve, accepts, declares, and lives in the established conviction as to the divinity of Christ. How, then, are we to reconcile these two things we are saying? Paul says, "Let this mind be in you which was in Christ." Why? What is the object? Why, that Mind which was in Christ overcame temptation and sin, healed the sick, raised the dead, raised Jesus from the dead, overcame obstacles, cast out devils, and demonstrated the power of something to overcome every form of evil. What mind was it? Why, it was the Mind people always called omniscient for so many ages, intelligent God, which can never be described in any better way, no matter how many names you use, than the original foundation, or Mind, or intelligence of the universe. We say that it was the Mind that was in Christ that constituted his divinity, which constituted him as a Saviour; enabled him to heal the sick and do mighty works. It is that manifestation of God, of Spirit, or spiritual activity, that is the Christ.

The body of Jesus is something that you contemplate as being murdered. Christ raised Jesus from the dead. Christ demonstrated the power of God and the unity of God and man; that raised the dead. So there is the distinction between the bodily Jesus and the divine Christ. What does the word Christ mean? It means Immanuel, or God with us. It would be as though you were to see Jesus endowed with extraordinary spiritual understanding, Jesus anointed by the divine Spirit, spiritual mindedness, and in that spiritual mindedness we have the Christ. What think ye of the Christ? The manifestation of God, the ambassador of God? The word and

will of God manifested to the world? What think ye of it? It has been declared that Christ is the Saviour of the world. What does the world need to be saved from? Why, go the rounds of humanity and one will tell you: "I want to be saved from a broken heart," another from his poverty, another from the terrible weight of affliction, and long before you have seen them all you will learn that the world needs to be saved from everything, everything evil.

Now comes the question: What think ye of the Saviour? Have we an irresistible, competent, and adequate Saviour, or not? You have been told that the sinner has a Saviour, that the sinner has an adequate salvation through Christ from sin; but you never were told that the insane man had; never that the poor man had. No. Theology bids the sinner hope; it tells the sinner to rejoice, for "Christ is your Saviour." I care not how rotten you are with iniquity; I care not if you are Nero, Judas, if you are the incarnation of hell and damnation, you may be hopeful to the extreme, because Christ is your Saviour. But to all these sick people, all those who are cast down and heavy laden and disappointed, there is nothing left for them to do but to cry on, nothing but the intensity of pain, nothing but more gloom and depression. Christian salvation is for bad men, not for sick ones. What think ye of the Saviour; is it one to save or not?

What do you need to be saved from? From the mystery of evil. Philosophy has wrestled with the subject for ages and has practically given up its own admitted conclusions; but this is one thing it declares to you: It says that the fear of to-day and the sin of to-day bind insanity on the sinner; that all these miserable things that infect you exist because they have a right to and they can of their

own will kill you or make you sick; and that you have no adequate resistance; and that there is nothing for you to do but to go down and die under it, and be as amiable as possible.

Christian Science comes with an entirely new tongue. Forty years ago Mrs. Eddy came out from the old form of thought, and declared that disease and sin and fear and insanity and all kindred fears were illegitimate, or disorders of human procurement, or of the carnal mind, and not of divine Mind. She entreated the world to learn this—that evil is destructible and that disease is curable. She declared these things to be abnormities, having no basis, no God, no Truth or Science; and she was stoned. Every discoverer is stoned. The first one to learn anything true is always stoned. But she continued to publish and to demonstrate and to teach, and this knowledge has multiplied and it has absolutely been a heaven. Now the physicians are declaring that if humanity had never departed from the normal, there never would have been any sickness. What do you think of that? Go on another year, another ten, and you will see the day when it will be universally declared, namely, that disease is an abnormity.

I used to know a woman in an insane hospital who believed that she was all covered with feathers. If you had gone to the woman, and said: "Why, Mrs. Lawrence, dear woman, don't you know that you haven't got any feathers? This is simply an illusion," she would have said: "Why, dear child, feel of my arm; feel of all these feathers, how soft and silky they are; why, of course I have feathers." Suppose that woman came to you for treatment, what would you treat her for? Feathers? If not, why not? She says she has them; every

time she sees you, she says: "I am covered with feathers." Would you begin by declaring that this woman had feathers according to divine law? Oh, no, no! You wouldn't do that. Would you say that God furnished her with feathers? No. Suppose the next person said: "I have smallpox." Would you say God furnished him with the smallpox? And so on ad inunitum. Has she got feathers according to divine law and purpose or not? Are these feathers legitimate, or is the whole thing an abnormity? If it is legitimate, why do you try to cure her?—for if it is all rational you would be irrational to try to cure her. Indeed, a person would be insane if he tried to cure her unless he went on the assumption of an abnormity. Suppose she is cured; then you would simply have changed the belief. Do you not see what we have to overcome in all forms of disease? I do not think you see it because of my exposition, because I have not said enough about it to warrant your conclusion; but I will tell you that the conclusion is warranted by Christian Science teaching; that all disease is illegitimate,—its origin, its cause, its modus and its law are illegitimate.

That being the case, we advance against disease, in the crusade, with the understanding that it is unnatural and ought to be abolished. What think ye of the Christ? He knew more than all other men combined about God, man, the universe, and law. Everything he did he did in the wisest way, the natural way, and the lawful way. He healed the sick without a failure, spontaneously; he manifested beyond all cavil that it can be done; he declared that he did it according to the will of God, that he did it in fulfilment of law, meaning in demonstration of divine law. He did it without any

premeditation, without any process whatever. He attested the absolute capacity of something to heal sickness; and when he overcame it, did he overcome something that God had ordained, or did he overcome a disorder, an illegitimate monstrosity that had frightened the people? Christian Science says that is what he did when he healed the sick. Paul says: "Christ has abolished the law of sin and death." What think ye about it? What think ye about Christ? Do you think he abolished the law of sin and death? And that means the law of sin and disease, because death is but the culmination of disease. What think ye? What does it mean to abolish law? Did Christ come to abolish divine law? No. No. What did it mean to abolish it? It meant to extinguish it, to annul, exterminate, make of none effect. What kind of law was it then that Christ abolished? Christian Science teaches that it was a spurious sense of law, admitted by humanity, feared by humanity, and one that governed us and according to which we have sickened and died.

I will give you an instance of how the spurious law of humanity will kill a man. I was visiting, several months ago out West, a lady and gentleman, and found that the man had been sick several weeks with fever. He became very much emaciated and terribly frightened because of loss of weight. His wife told me the doctor despaired of curing him because he was so frightened. The fear paralyzed his bodily activity, and the result was he could not break the fever. She said: "I wish you would go in and see him." And I said, "Well, I will;" and I went in, knowing that he did not understand my Science, and that I must speak to him on a very simple plane. I addressed him thus: "Do

you know that the human body consists of about 85% water?" "Why, no." "Well, it does. You let a man who weighs 200 pounds lose a hundred, and what he really loses is about 90 pounds of water. That is all. You are in a state of terror and dismay because you think you have lost a lot of nice blood and bones, skin, and muscles and stuff of that sort, and the only thing that has happened to you is that you have leaked out a lot of water. Now all that you need to do is to get that water back and you will be all right." Then I said: "I will tell you how to get it back; the first thing is for you to stop thinking of all you think you have lost; then to know that you do not need to be afraid, simply because you think you have lost it; and lastly, that just as soon as you stop being afraid—because you don't have to be afraid—nobody has to be afraid, the whole thing is gratuitous, absolutely,—just as soon as you stop being afraid, your body will resume its normal activity, and you will be well." I stayed with him until the corners of his mouth had turned up and the terrified look had gone, and shortly after, his wife wrote me that the fever broke that day. Fear was gone and her husband was getting well, and by way of a little merriment, she added: "He is getting that water back too."

Now that seems like an uncommon incident, but we are doing that all the time. Suppose that man had died in three or four days; and he would have died if this thing had gone on; suppose he had died, would he have died because of the law of God? No. Would he have died because of the law of matter? No. Would he have died because of the law of life or death, or because of the law of science, or anything else? No, he would not. Suppose he

had died, and his friends had got together and written some resolutions (for he was a good man) something like this: "Whereas, God in His inscrutable wisdom has taken our beloved brother from our midst" and so on, you know how they go, what would have happened if he had died in three days?

My friends, will you think that I am rough, if I, remembering that we profess to worship a God that is divine Love, one more tender than the tenderest mother; knowing, as I do, that he is consummate benevolence itself; knowing Christ Jesus declared, "Come unto me all ye that labor and are heavy laden,"—am I too rough when I say that every such resolution that was ever passed was blasphemous? Do you know a more gentle word whereby to describe this interminable impeachment of our God, which declares he is stinging a babe while at its mother's breast; making widows of our women by taking their husbands to His bosom? Alas, how long! how long will we go down to the hell of our punishment for this terrible mistake? What think ye of the Christ?

Resist *Satan,* he hath bound the woman. Jesus did not say God had bound her, and he instantly cured her. Satan is the word for evil.

What think ye of the Christ? What would have killed the man if he had died? You don't need to plunge into philosophy or religion or theology. If he had died, it would have been simply because he did not know enough to live,—that is all. What would have killed him? Carnal mind, enmity against God, enmity against Life, enmity against man, operating through fear and superstition and ignorance and vice and wickedness and everything else,—that is the stuff that would have killed him,

and kills everybody else, unless Christ comes; unless the man gets an intelligent sense of his own life, it will kill every last one. It is the mind that means fear, it is the mind that means disease, it is the mind that means hell and damnation; and that is what was killing that man. And don't you see it was according to a spurious law that he was dying? Just as fast as he could, he was dying under a spurious law—an abomination, supposed to be law. "Christ hath abolished the law of sin and death."

The whole Christian Science mission is the enforcement of the law of Life; and all that Christian Scientists practise is the enforcement of the law of Life and health, and the annulment of the spurious law of sickness and death, which is scaring everybody to death. What think ye of the Christ? It is said he came to seek and save that which was lost and in doing so reformed the sinner and healed the sick man. What did he do that for? Is it a natural purpose, a natural modus? Is that the business of Christ, to heal the sick? Then is it the business of Christ in saving humanity to overcome disease or not? If so, how did he do it, and what did he have to know in order to do it? Now I am speaking without deliberation on the subject and in a fragmentary way, and I cannot possibly do it adequately; but I am going to hurry along, and I make this connection between the manifestation of the law manifested by Christ Jesus and the manifestation of this law to-day. Let us see about these people, whether they have a right to be healed or not, whether they are doing their best to be healed.

I do not suppose that there are more than three or four million people in the world who, in the

hour of sickness, turn instinctively to God instead of to pills. The other thirteen hundred million all turn to the drugging system or to material means. You know that. Do you know that of that thirteen hundred million people forty million die every year? Do you know you are members of that organization that sanctions the drugging system? That it has got practically a monopoly of the whole curative field? The government supports it by means of legislation, gives heed to it on every occasion, and yields to a demand on the part of the drugging system that all other systems shall be excluded. Do you know that this drugging system has forty million dead people on its hands every year? You do not deny it, do you? The statistics compiled by our government, not at all in consonance with Christian Science, declare that forty million people die every year. And, moreover, one of the most celebrated London surgeons declared that more than twenty million people die prematurely. Even upon this plane half of them have no business to die; and the drugging system comes to the front with forty million dead people, half of whom have no business to be dead, and asks the legislature of your state and of every other state to exclude Christian Science, which has cured every last disease that the drugging system says cannot be cured.

Jesus Christ knew all about the healing of the sick, and he knew just what Benjamin Franklin knew when he declared that when the science of healing is understood and practiced it will either prevent or cure all manner of disease. He knew he was working with that which was omnipotent to abolish disease.

What does Christian Science do? It asks the people who are not dead whether they are doing

the best they can to live or not. And it answers this question and says you are not doing the best that can be done. Your system is inadequate and has in itself no promise that it can ever eradicate disease. First of all, it is not a science. It does not declare itself to be; it says that it is not. Its theory and practice change every day; it is advancing or receding constantly. Some of you here remember the time when they used to bleed everybody that was sick. The physicians now say they bled George Washington to death, thus killing him. I remember if a man stubbed his toe, they bled him. Then they began putting leeches on everybody. Then they gave calomel, until their teeth all loosened and fell out. Then they took up first one and then another theory until they came to the blue glass theory, and so on indefinitely, until we have ever so many of these fads and fancies.

So then we object to what is called the theory and practice of medicine because it is not a science at all. It proceeds after the manner of expediency, is experimental and accidental, and there is nobody in the wide, wide world who will more freely admit this than the physician himself. We declare it is unfair because it does not take cognizance of the primary cause of disease. On the contrary, until recently, certainly until the hour of the homeopathic physician, the drugging system insisted upon it that matter was the whole cause of disease and the system treated everybody as though they were just so much matter, so much stuff; and they treated the stuff without reference to the mental, moral, or spiritual man. They would put pills into the stuff, run electricity into the stuff, bathe the stuff, and if this did not cure him they said the stuff was incurable.

In no instance do we admit that what the physician denominates as cause is cause. You go to a man, or let him come to you, and say: "I want to be cured." "What is the matter with you?" "Stomach out of order." "What is the matter with your stomach?" "Well, they tell me that the lining of my stomach is irritated." (There is your effect, isn't it?) "Have you any idea why your stomach is irritated?" "Well, I have, I must confess." "What is it?" "Why, whiskey; whiskey has irritated it." So then you have, according to the matter system of disease, your cause and effect—whiskey and inflammation. According to Christian Science, neither one of these is the cause, and you have to go away back of that whole business. Perhaps that man drinks whiskey because he has inherited the so-called contamination. What are you going to do with that? That is the cause of the man's trouble. An inordinate appetite is always abnormal; that is the cause.

You may find another person who has indigestion. He is so hateful and full of wrath and anger that he absolutely congests his stomach. The system that does not take cognizance of fear, which is the chief cause of disease, is utterly unfair. Christian Science pretends to be a better way because it searches into the false belief which is the cause, and declares that when you learn what is the cause of disease you will learn why it is that disease is curable. When you abolish the cause, then the body resumes its normal activity. The drugging is unfair because it has not shown any ability whatsoever to cope with the disease; however, the theory is now about to be abandoned; you know the physicians are running away rapidly from the application of drugs, are admitting their inadequacy, and it won't be

very long before the people who use drugs will simply be read about in books as among the barbarians and the ignorant people of the past ages.

Christian Science would be of small value if it could not conversely declare what is the better way. There is a better way, you ask? What is it? And before I answer you as to the better way according to Christian Science, I must tell you, alas, that the people who most industriously stone us because of our way are Christian people, carrying upon their banners that they are followers of Christ and worshipers of God.

What is the better way in Christian Science? It is the way ordained of our God, provided by God, fundamentally correct; to know God according to the law of God; according to divine purpose, which was before Abraham; according to all that means God, good. We declare that He is the natural and everlasting cure of all diseases. It is the way through Christ; the way through the Saviour; the way through him who said his was the only way. It is the way demonstrated. What he was trying to teach and what he brought to mankind is the way of Christ scientifically understood. It is the practical way. It is the way which overcomes the world, the flesh, and the devil; it is the way that overcomes sin and fear and ignorance and superstition, and all these things that have involved humanity.

What was his way? We declare that Christ Jesus invoked and showed forth the supreme power of the universe, the supreme law, when he healed the sick; and he did it not by way of mystery or of unnatural interference with law, but under the process of benevolent manifestation or demonstration of divine law. And, on the basis of pure knowledge, (he

did not do it by way of mere mental suggestion,) he declared: "These things shall ye do." "Go and do likewise." "Ye shall know the truth and the truth shall make you free."

We Christian Scientists are derided and scorned and thought to be weak because we have faith in God; because we trust in Him; and because we have faith in the promise: "Thou wilt keep him in perfect peace whose mind is stayed on thee." Stayed on what? On the assumption that God wants you to be killed? Has ordered your disease and pain? Will that keep you in perfect peace? "Thou wilt keep him in perfect peace .... because he trusteth in thee." Now what do Christian Scientists do? What is the law of God to man? We begin first of all to stop being afraid; and we are not afraid of what? We stop being afraid of devil, hell; we stop being afraid of disease and pain; we stop being afraid of the whole philosophy of doom that is carrying men down into its own hell; and the consequence is that we Christian Science people are not one-half so much afraid as we used to be; not so often, not so much.

I remember how they scared me about my food when I was dying in a sanitarium. We are all taught to be afraid of our bodies, to be afraid of the sun that shines upon us, to be afraid of the air we breathe, the food we eat, and of everything we do or do not do. So universal is the cry of alarm, so insistent is it that the mother tells the child it will have to suffer whether it does or does not do something. It does not seem to make much difference what the child does—it does not matter—there are more fears told the child than could be put in a book. And when I realize how the world is scaring itself to death, I am reminded of the man who,

having studied the subject of damnation, came to the conclusion that you will be damned if you do and damned if you don't.

When I was in a sanitarium, supposed to be dying, one would come along and say, "Look here, Kimball, cheer up, cheer up! I used to know a man who was sick just as you are, and he got better." "How did he get better?" "Oh, simple enough, simple enough; the man found out beefsteak did not agree with him and he just stopped eating beefsteak and got well." (No more beefsteak for Kimball.) The next day another man got well. How? Oh, he gave up eating bread and butter. (All right, no more bread and butter for me.) Next day another got well. How? He found out that clam soup agreed with him, and he ate enough clam soup to cure him. I sent off to New York and got a barrel of clams, and before I had eaten a peck they made me sick. And they kept on at me until they got me down to a baby food, and then I couldn't digest that. Why? Because I was scared; they scared me out of my digestive apparatus, and from that hour on I could not digest food until Christian Science broke that fear. I will eat anything now and everything and mix it up indiscriminately as to hour and time, and if they want to, let them fight it out.

I am no longer afraid of the food I eat, and that is one thing that happens to Christian Scientists; they stop being afraid of first one thing and then another, until it comes to about a thousand, and just as fast as we drop off this insane fear, because we don't have to be afraid, we lose the penalty of it, and you do the same. No, you don't have to be afraid. Go home to-night and stop it, and to-morrow you will have a new circulation in your blood, a new nervous system; you will digest your food bet-

ter, you will sleep better, you will do your business better, because you are not afraid. It is utterly illegitimate, altogether disorderly and improper, and the whole of it is simply because you don't know enough to know that you have dominion over every last thing that harasses. Learn that, and that will be the end of fear and the beginning of health. You as an audience will live longer for having heard this lecture than you would otherwise, simply because you will not be so much afraid. I care not if you came here instinctively to reject everything I say, you will live longer because you will not be so much afraid.

We are learning not to hate so much; not to get so angry. We are learning that the most insane thing, the most irrational, suicidal thing for a man to do is to make a hater of himself; for if there were no other reason, he would hate himself to death. We are learning to stop that irrational and foolish bad habit of being envious and jealous and malicious and vicious, and it is because of all this that we do not fight back when these people are pelting us. I noticed in a paper to-day that somebody, who evidently likes to fight, is going to give a lecture about shams, one of the shams being Christian Science. Now you might think that we would talk back, but no, we Christian Scientists are taught and know that it is an abomination before God and a decent humanity for one religionist to lampoon and assail and malign another who differs from himself. I care not what you believe; not one atom do I care; the one important thing for me to know is this—that you are entitled to my compassionate consideration; you are entitled to my respect; you are entitled to my applause for all that you do that is in the right direction. You are entitled

to my kindest wishes, to my deepest encouragement; and you are entitled to nothing from me but that which means love and charity and loving kindness, and you must not get anything else from me. I have not even a rebuke or a reproof to one whose light is so dark that he sees in it nothing but the impulsion of fight and bitterness and wrath.

Christian Scientists and their religion will stand upon its merits; be judged by its works; be commended because of its beneficent influence—or it will fall. The tongue of man, the ingenuity of slander and defamation and assault, can never overthrow that which justifies its existence, and it, to-day, is before this world in justification of itself. Go to the home that has been debauched by a drunkard. See the woman, the mother, the wounded affections, and the unwholesome, starved brood, all in the depths of degradation because of this man—and then reform the man. My dear friends, have you not then a practical manifestation of that which justifies itself? In the case of the man who was dying, whom I saw, have you not done something practical for him, if for no one else? Follow along the highway of Christian Science practice and find the sinner reformed, and you will find that which justifies itself.

So it is with the defamation of our Leader, who is traduced and lied about and made subject to every abomination and every pusillanimous thing that humanity can try; but it matters not. Every reformer has been stoned; every one has been lied about or murdered; and this dignified woman has no answer to it all, no answer to the world, other than the innocent rectitude of her purpose, other than the uncompromising honesty, the faithfulness

to her mission, and the declaration that it has not been in vain. There are more than a million people who declare that by its means they have been extricated from the very depths and brought to all that means health. I wish that you might some time know why it is, what is the reason, that so many people declare that they have been cured of incurable diseases and so unspeakably benefited. I do not ask you to believe anything to-day. I wish you might some time want to know—because whenever you want to know you can learn; and what you learn the first day will produce a dividend of happiness; the next day another dividend, and before long, possibly to your surprise, you will find your heaven opening up to you; you will find a balm that binds up the wound; you will find that which casts off the fetters of disease, casts aside the alarm and consternation, and begins to reflect God and law and dominion; all that means the right man and the rights of man, will be revealed unto you and you will then say in answer to the question: "What think ye of the Christ?" you will say: "I know that my Redeemer liveth."

Delivered at the National Theatre, Dayton, Ohio, December 2, 1906.

UNLIMITED PROMISE

I.

CHRISTIAN SCIENCE attracts the attention of many people because of its unlimited promise. To the people who cry and complain of the burdens of life, to them that are acquainted with pain and the blight of disease, to them that mourn and are poor or under the thraldom of incorrigible sin, it promises more than does anything else that is known to humanity.

"What must I do to be saved?" has for its only answer, "Believe on the Lord Jesus Christ." Jesus declared, "Ye shall know the truth, and the truth shall make you free." It seems to be incumbent upon Christians to believe in the essence of this prophecy and to expect its fulfilment. If it were perpetually to fail of fulfilment, then Christianity would be in perpetual default. We claim that the prophecy is being fulfilled; that the actual Science of Christianity has been discovered and is accomplishing that which was promised in its name.

It is the Mind which was in Christ that is divine. This constitutes his divinity, his Messiahship, his eternal, Godlike, spiritual individuality. The man who is to be saved must, therefore, believe in the divinity of Christ. In order rightly to believe, one must believe that Christ's coming or appearing was in order to do the will of God, to do according to the divine nature, and that everything he did do was in accord with and actually in attestation of His changeless plan and rule. He must believe that

in coming to fulfil law he came to demonstrate and enforce the law of life and health and holiness; that it was done lawfully and not in contravention of any law of God; that it involved no mystery or abnormity; that it was divinely rational, practical, and natural; that it was done because of a universal impulsion that cannot change and whose eternal application cannot lapse, or be spasmodic, or intermittent. He must understand that Christ, the voice of God to humanity, possessed accurate, exact knowledge of God and of the Science of being, and knew more than all other men combined; also that everything was done by him in the best and only right way; and furthermore, that the only right way to be saved from evil conditions through Christ at that time is the only right way in which to be saved now; that because it was right to save the sinner and the sick man through the application of eternal law then, it is right to save the same man according to the same law now. Indeed it must be perceived that, in part, the deep significance of Jesus' work lies in the indestructible fact that he proved the power and law of God to be available to a sick man and to be an ever-present help in his time of trouble; moreover, that this divine immanence is competent to abolish every evil that afflicts humanity.

Christ, who came to save that which was lost, overcame sin and sickness and did it according to the will of God. It follows necessarily that these things which he overcame had neither procurement nor sanction in God. He did not destroy anything that had a legitimate right to exist or to continue to overwhelm a man. The mere fact that he opposed and overthrew them carries with it the indispensable conclusion that they had no basis in Truth, but were fabulous and abnormal. It is also essential to

know that when he abolished or annulled the law of sin and disease, he cancelled a spurious pretense of law which is not law and has no legitimate power of enforcement. Jesus knew that disease is abnormal and curable, and he demonstrated the verity of his knowledge. Concerning the sick woman he said that Satan had bound her. This surely does not mean that God or Truth or matter had bound her.

Christian Science practice has scientifically proved the correctness of the disclosure that the primary cause of bodily impairment is to be found in the mental realm, and that fear and sin are chief among the influences that procure the sickness of humanity. Jesus understood this and he knew that such influences could be abolished. His frequent entreaty to them that would be saved was: "Go, and sin no more;" "Fear not;" "Be not afraid." Jesus knew that the divine volition and power which he manifested were universal and interminable. He not only understood the efficacy thereof, but he knew also of its applicability to every human being according to a divinely ordained dominion over evil. This is indicated by many utterances like the following: "Be of good cheer, I have overcome the world;" "He that believeth on me the works that I do shall he do also, and greater works than these shall he do;" "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you;" "For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith;" "the kingdom of God is within you." Paul also understood, when he said: "Work out your own salvation;" "I can

do all things through Christ which strengtheneth me." In order to be saved we must accept Christ's moral standards. The Sermon on the Mount is a code of ethics that must not be ignored nor evaded.

What think ye of the Christ? What think ye of the Christianity of Christian Science? Does it acknowledge too much perfection in God? Does it set forth a divine plan and purpose that is better than God or more benevolent than infinite Love? Does it ascribe too much supremacy to omnipotent Spirit? Is the scope of salvation for the man who needs salvation too ample? Does it promise to save him too soon or from too much? Is it a mistake to hold that the assurance of salvation lies in the triumph of Christ, rather than in the crucifixion and the crown of thorns? Will a lesser scope and efficacy fulfil the promises, or redeem mortals from the unification of evil which includes sin and disease as cause and effect? Is there any other way given under heaven whereby we must be saved? No! Herein is the promise of Christian Science; herein the reign of Christ on earth under which the world will at last find peace. This alone will break earth's tragedy, dry the tears, subdue the passions and violence of men and nations, so that even a little child shall lead them.

For nearly half a century, Mrs. Eddy has been pleading for the recognition of God's allness as being good; for absolute reliance on His supremacy as power, action, law; for the discovery that the divine and eternal substance is in Spirit or Mind, and not in matter. She disclosed by means of scientific analysis the illegitimacy of disease and sin, the abnormity of the so-called law of disease and death, and the curable nature of sickness as well as vice. She insisted that the Mind which is also in Christ

is also capable of expelling the mischief of the mind which Paul called carnal, and she insisted that the drugging system was unscientific and can never cope with disease. She insisted that the power that was equal to the creation of the universe is equal to the elimination of disease according to the law which is of universal applicability. With consummate patience, and with conviction that rested on proof, she waited until the verity of her discovery penetrated the consciousness of humanity. Day after day the philosophers and students and men of science are conceding nearly all for which she contended. Mental causation is being admitted as the inducement of disease. Ministers are gradually admitting the genuineness and rationality of her recourse to divinity for the rule and fruition of existence, and people in every walk of life are awakening to the fact that the author of the universe is of some consequence and consolation to men.

If it were possible to concentrate the so-called material power of the universe so as to blow this planet to powder, the power thus concentrated could not cure a malignant cancer. A more efficient impulsion than that is required for the task. The Mind which was in Christ has healed hundreds of malignant cancers. Considering the fact that millions of instances of sickness, sin, and vice have been healed and that probably a million instances of so-called fatal disease have been cured, is it possible for anyone to recall a more majestic transaction since the day of Christ than Mrs. Eddy's discovery that Christian salvation is the actual master of disease and sin, according to principle and rule? Concerning the limitless import of this discovery, the universality of its application, the splendor of its promise, and the indispensable ultimate of its pur-

pose and of Mrs. Eddy's mission, is it not easy to understand how grandly she has dignified that mission by silence in the midst of every evil assault upon her? Would any other course have been possible than for her to wait until it should transpire that her daily living and teaching and labor for humanity justified her before God and men and innocently compelled the esteem and applause of mankind?

The most practical question of humanity is, "What shall I do to be saved?" The question must go down in despair unless there be a practical answer. An answer that is veiled in mystery or mysticism—one that taxes the credulity of man to the utmost limit by asking him to have faith in that which he cannot understand or which demands that he submit to the climax of evil in sickness and death before he can be saved, is not practical. The consciousness of humanity is involved in every kind and degree of evil experience and oppression. Humanity needs to be saved from all of it, from everything that mars, wounds or obstructs. Can it be saved? Can it be saved from all of the miserable wretchedness? Can it be saved now? The answer in Christian Science is: "Yes;" "My grace is sufficient for thee;" "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ."

II.

What is it we need to be saved from, and can we be saved from it? False theology would tell you that it is sin we need to be saved from. Sin is not the initiative of man's disaster; it is the phenomenon, pure and simple. Something is its cause; so man must be saved from something that is anterior to sin. What is it? Why, it is fear.

Fear is the chief torment and foe of this race. It induces nearly every bit of sin. I speak of fear in the broad sense. Fear means anxiety, worry, trepidation, alarm; the opposite of confidence and reliance, or self-containment; it is the opposite of what means rule and dominion, courage, and capacity; and sin is the resultant, almost invariably, of fear. For example, do you think anybody would ever sin if he could get what he wanted without it? Think you that anybody would be so discomforted and so uncomfortable as to sin, if he were able to find supreme enjoyment and satisfaction and variety of experience without it?

The reason that everybody is afraid is that they have been educated to be afraid. Religion has educated us to be afraid of the Almighty. We are afraid of God, afraid of heaven, afraid to go to heaven. There are people here who may say, "I'm not afraid to go to heaven." Suppose all the people of Illinois were invited to die to-night and go to heaven. What would they do? They would all put for the woods. Not one would accept the invitation. And it is to the glory of God and to the glory of the people of Illinois that they reject the proposition that our infinitely good God needs to prostrate them with disease and crush life out of them in order to introduce them to the felicities of heaven.

What is the matter with this race that makes every last man and woman a coward? Go to the philosopher, or the man called a scientist, and he will tell you that fear is the natural concomitant of existence, a very salutary feature; that it acts as a warning, breeds caution, et cetera. And it is literally instilled into the thoughts of men that fear is an essential—to be expected, and respected. Forty years ago had you attended any of our great colleges

and entered a scientific course, you would have been told that possibly sometime in the future electricity might be used for illuminating purposes; but as a motive power, never! Impossible! Somebody has had to change his mind since then. The first thing this race must do in order to be saved is to learn that fear is ungodlike, unnatural, absolutely without divine ordination, a gratuitous, fabulous abomination, without one solitary thread of reason or rationality, of excuse or propriety or tenure; that it is without any basis in Truth or Science, in law or in intelligence.

In order to be saved we must rationally understand whence cometh fear; and we shall learn that we have come to be victims through ignorance and superstition; through ignorance, first, of what lies at the very bottom of existence, what there is by way of nature, provision, ordination, and routine; through ignorance of the foundation and basis upon which all things rest, and according to which all things must pursue their way. In other words, what is the science of creation, of life, of man's destiny? What was he created for? How much dominion over all the earth is he entitled to, and may he set forth and exhibit?

In order to be saved from fear we must come into the possession of that which will cast it out. Dominion will cast it out. In other words, the conscious sense of power on your part, sense of power that will cast out an equivalent of fear, and consequently of fear's havoc. I speak as an expert on fear, because in my day I was the most frightened person on this planet. I do not think you could crowd any more fear into a person than there was in me, and I have learned whereof I speak to such an extent that I do not believe I am more than

forty per cent as much afraid as I used to be—possibly not more than twenty-five per cent. In other words, I have got rid of about seventy-five per cent of hell. Why is it that, instead of existing as a sovereign in the realm of mental equipment, showing forth the Mind that is equal to the moving of mountains, to all intents and purposes there is a cringing, creeping, frightened world? It is because we have been educated to believe that our God is against us; because we have been taught to believe that for some inscrutable reason, (and it is always apologized for in these words—inscrutable, indeed!) infinite wisdom has seen fit to make somebody, and to arrange for his tragedy and death. So at the outset, we start with the supposition that we were born to die; that we were born under the rule and law and provision of pain, sickness, insufficiency, and sin; and so, with that start there is no other ultimate than sorrow and suffering.

What must we do to be saved from fear? We must learn, and can learn to-night, that all that means God, all that means source, origin, foundation, and power, all that means creative force, all that is entitled to exercise any influence, to sustain the universe, to hold it in its grasp—that all of it is good, infinitely good, surpassing all possibility of human comprehension. We must learn that in spite of the appearance, the foundation of being is good. Our God hath done all things well. Be not afraid of God. The Christian Scientist is learning that God is his dearest friend.

No babe ever nestled its head on the breast of more loving mother; none ever had mother more intent upon the felicity of her child; none ever had father so bound up in the protection and guidance and maintenance of his child. So we are to learn

just as fast as we will, that God means life and health and welfare and prosperity for all.

If we may be assured that the foundation of being is good, and we find at this point that we may stop being afraid, what then? You may say there is no more delight in pain if it isn't from God, than if it is; and how can you be saved from fear so long as the consequences remain? If we shift the burden of responsibility from God, where is it to be placed that you need not fear it? Christian Science answers this question by declaring that all that means sorrow, disappointment, poverty, sickness, and death, all of it is but an illegitimate sense of life, a perversion of the facts of being. It is pure aberration, a wrong sense of life; a wrong sense of that which is fundamentally all right. The thing that causes all this mis-estimate about the origin of disease, and is the procurer of pain and disaster, that which is to be dislodged and from which we are to be saved, is this wrong sense of that which is all right.

Salvation means transformation of mind. You have no contention against some mighty enemy. You have not got to wrestle and be tossed about by something that is powerful, that is natural and ordained. You have got to contend against something that will flee just as you oppose it, and to the extent that you oppose it.

If Christ were to come on earth in India to-day and look around for sinners to be saved, he would find that, according to the moral code of that country, ever so many people would say, "I need to be saved and forgiven because I have lately been killing chickens and lambs and eating them." A man in India who has thus transgressed would be afraid, would he not? Over here we find people asking

God to bless the chickens and lambs for our use. The Buddhists who were here at the World's Fair were much shocked to find us killing and eating nearly every animal that we could lay our hands on. I have too much reverence for our God, I am too deep in my affection for the splendor and glory of Spirit, I have learned my lesson concerning Deity too well, to supplicate God to bless to my use any animal that I have killed and am going to eat. One needs something vastly more accurate than the human standard of morality in order to steer his way, in order not to be afraid. In order to be saved from fear, we are to learn that everything that induces it can be mastered, can be controlled, set aside, exterminated, and annulled. What will do this? That which will induce us, first, to know that we have a right to overcome it, and then will induce us to try to exercise the right. The great service of Christian Science to humanity to-day is that it is redeeming mankind and setting forth man's dominion over all evil, and exhibiting the rule whereby it may be accomplished, whereby we may work out our salvation and accomplish for ourselves the sufficiency of deliverance.

Why are we afraid? It is because we have a sort of idea that there is a God that has been watching us all the time, and has seen every funny little thing that we have done, and all the rest of the things; that He has them all marked down, and in the background is retribution, vengeance, punishment, more or less damnation, and sometimes hell. In other words, we are educated to believe that God is an executioner, and that He, Himself, is going to settle the account with us to the extent of our everlasting agony. Every bit of that sort of thing is untrue. There is no God involved in it. It isn't the business of God.

Now, what is it that punishes a mortal? It is sin itself; it is error itself. God doesn't punish anybody. He doesn't have to. Sin invariably brings its own sense of punishment, its own suffering, its own hell, and its own evil. There isn't any God in it at all; and when we come to understand this, it will be a relief, because we will then have a right to view man not as an original sinner, but as a victim.

Everyone in this room is a victim. He has been outrageously defrauded, and only when you come to know that concerning him, can you cure him. The reason Christian Science is able to reform sinners is that it differentiates between the reality of the man and the fraud that impresses itself upon him by way of a false sense of desire or pleasure or satisfaction or need. And so we must stop charging God with any form of evil in order to get ourselves right; in order to be in proper mood for deliverance. It won't do you a particle of good to enter upon a career of self-condemnation. Remorse never got anybody into heaven. A sense of regret and all that sort of thing is not the process. The process is reform; it is change; it is correction. The man who is to-day under the evil sense of being does not need to be whipped and scourged and punished; he needs to be educated. How about the sinner? There is no merit in suffering. The only merit there is is in transformation. I have found people carrying along their agony because they thought it was entirely proper to be everlastingly berating and condemning themselves. You will never get to heaven that way.

When we find that God is not responsible for evil; that it has no scientific or natural basis; that at least it is nothing but a fraudulent, perverted sense of being; when we find that there has been

manifested to humanity an absolute, adequate way whereby to overcome the whole thing—that way having been demonstrated through Jesus Christ—then when we begin to learn that man has a right to stand up and overcome, what does such a man as that do? Now we get to the point as to what a Christian Scientist does in order to overcome. He resists, and one thing that he begins to resist is fear. "Resist the devil and he will flee from you." In every instance of disease there is latent or immediate fear, and it is the business of the practitioner to reach and cancel that fear, and just to the extent that he does it, does his case begin to improve.

I can remember when it came to me that I did not have to be afraid. I did not expect to be healed; I couldn't see how I was ever going to pull out, until one morning about three o'clock, when things seemed pretty near the edge, it absolutely dawned on me that the things that people had been saying for about nineteen centuries were true, that God, meaning good, right thinking, right knowing, is omnipotent,—that is all power and the only power. And when that came to me, then followed this—that if God, good, is the only power, then there isn't any other power that I need to be afraid of; and because there isn't I won't be afraid; and I knew I was going to get well. And let me say to some of you who perhaps are patients, that you don't need to be afraid. What you need to do is to take God at his word, "Be not afraid," because you don't have to be afraid; to keep fear at arm's length. Never admit that it is yours, because if it is yours you'd better keep it. Never admit that it has a right to continue in business at the old stand. As soon as possible, you want to put out an advertisement, mentally, that this place has changed hands.

Resist fear upon the ground that it has no right to be, and that it does not help the situation, at any rate.

Think for a moment of the mighty transactions that occurred when Jesus came on earth and entreated humanity to "Be not afraid." He could not tell them why, because they would not understand it. He simply said: "Be not afraid." "Fear not."

Think of the other mighty transactions that have occurred since the discovery of the real essence of Christ's teachings and works came, and entreated humanity to "Be not afraid," and told the reason why they need not be afraid, explained the modus of deliverance, explained why Jesus told the people he had much to say to them, but they could not bear it. But he did say prophetically, "Ye shall know the truth and the truth shall make you free;" and now this truth has been discovered and it is making people free.

Delivered at Third Church of Christ Scientist, Chicago, and published in part, in The Chicago Evening Post, November 15, 1907.

SOME OF THE INDISPUTABLE FACTS ABOUT CHRISTIAN SCIENCE

THE Christian Scientists of Kalamazoo have invited you here in order that they may bear witness, not to a blind or fantastic faith, but rather to achieved results which have bettered their lives and turned the currents thereof into channels of health and peace.

You are here, dear friends, to give some heed to that which by the momentum of its own boundless good is forcing itself upon the affections of men and impressing humanity with the tangible fact that some supreme influence is working out a transforming deliverance for the people of this generation.

And what is the reason for this?

It is because Christian Science is healing the sick, giving sight to the blind, reclaiming drunkards, saving sinners, and abolishing countless ills.

Again it is because multitudes of people who have been thus benefited are insistently bearing witness thereof to the world. Their righteous clamor besets the ear of a suffering people, and points to new hope through this gospel of health and healing. And this same suffering world is heeding the testimony and turning weary footsteps toward the promise of deliverance, there to find fulfilment.

I submit to you that this subject may well enlist your respectful and even reverent attention because you are involved in the weal and woe of this race and deeply concerned as to its escape from evil. Also because Christian Science is manifesting

in behalf of humanity a larger measure and scope of salvation than has touched its experience since the time of Christ and primitive Christianity.

All of this is because the Reverend Mary Baker Eddy has written the textbook of Christian Science, "Science and Health with Key to the Scriptures," which contains a complete exposition of this Science and its Principle, the rules for demonstrating it, and the entire modus operandi of its practical application. Also because the people who study this book persistently and in good faith learn that they can prove its verity and reap the vast benefits thereof.

The Christian Science propaganda has for its sole object the moral and physical transformation of mankind, and in furtherance of this endeavor its followers command the attention of the world by reason of the accomplished results in human behalf which are now crowding themselves into the history of a stricken people.

Christian Science has appeared to an age wherein men who are involved in the tragic maelstrom of evil are baffled by its mystery, agonized by its pain, and submissive to its doom without the most remote supposition that they have or should have dominion over it.

This Science unveils this so-called mystery and strips evil of its power to dominate man. Evil is not an entity, nor does it proceed from an immortal Satan. It is the paraphernalia of the carnal mind and is the result of an utterly erroneous sense of life and its necessities.

To this same humanity, sorely afflicted, Christian Science is revealing an abundant salvation, and the fruition of its promises of deliverance constitutes the most profound fact of the centuries.

Christian Science has appeared in the midst of a

philosophical and religio-scientific evolution wherein nearly every man holds to an individual and unique opinion on every subject that engages thought.

Someone has said that "every man is the creator of his own god," and it is an indisputable phenomenon of the human mind to-day that every man has his own individual and finite conception of Deity, which he calls God, and in behalf of which he argues, quarrels, and fights.

The philosophy, Science, and theology of Christian Science is based on the spiritual foundation of the Allness of God. Bishop Morrison, of Iowa, recently said, that while he did not endorse Christian Science, he believed that one reason for the rapid growth of the denomination was this insistent recognition of God.

The entire Christian Science structure is consistent with the oft declared and divine promise that God is all in all, and it shows that all philosophy and religious systems which are not consistent therewith are defective, and why they are defective.

It is easy to say that God is infinite, but to comprehend infinity, or to know God, means much. God is either infinite good, or infinite evil. He cannot possibly be both.

Christian Science declares that He is infinite good and is consistent at every point with this basis. Other systems of philosophy and religious thought include the assumption that all-knowledge or all-consciousness,—that is, God,—includes the consciousness of evil, and all of their theories converge at this premise.

I trust that I can without giving offense make this statement of palpable fact. If the world were to live up to the highest teachings of these different religious systems, there would not even then be

harmony on earth. Why? Because agony, tears, disease, and death would remain and the millennium or reign of God on earth would be impossible. On the other hand, if the highest teachings of Christian Science should govern the world, there would be harmony, for sin would be abolished, and the "last enemy, death," which we are told is because of sin and must be destroyed, would be destroyed. The ultimate of its teachings establishes "the kingdom of heaven within."

Christian Science is correcting, purifying, and enlarging the human sense of infinite God, and, in revealing Him aright and as He is, it conversely upsets many of the grotesque and inconsistent conceits of Deity which have propagated a gloomy philosophy of life that has nothing in it for man but sickness and death.

This Science teaches men to live, move, and have their being in God, and encourages them to gain this life by teaching them that God is actually an ever-present help in every moment of need, and the "healer of all thy diseases."

Mankind has not lived, moved, and had its being in God, but has sinned, sickened, and died. In this very hour humanity as a whole is submerged in sin, and entailing upon itself the penalty thereof in accordance with the inevitable evolution of evil which has been indicated in the words of Scripture, "Whatsoever a man soweth, that shall he also reap."

Christian Science shows the unreal and fatal basis of sin; it entreats the sinner to turn from evil ways, and finally reconciles him to a total and rational abandonment of wickedness, not through fear or threat, but by gaining a natural and dominant affection for good.

Christian Science does not sugar-coat the sinner,

but makes upon him larger demands for reformation. Indeed, it shows him that the only possible way to escape the sure penalty of sin is to stop sinning.

The Bible says, "Through sin came death into the world." This scientific statement is amplified by Christian Science which shows that sin, vice, fear, worry, grief, ignorance, superstition, and hundreds of other mutual evils procure disease. The world has formulated a belief that in some way God has arranged to cure the sin, or cause, and that it must look to matter to cure the sickness or effect. Notwithstanding the well ascertained fact that sin causes physical disease, no one ever thinks of taking medicine for the sin or cause, but hopes in vain to cancel the penalty with drugs.

If we consider this subject from the standpoint of cause and effect, we find that the prevalent theory assumes that God will forgive or cure the sin or cause, and refuse to cancel or cure the effect.

Why should not God heal the sick? Why should He not destroy sickness as well as the sin or fear which causes it? Who can possibly conceive of a reason that is consistent with the statement that God is infinite good and with the promises of the Bible and works and mission of Jesus Christ?

My friends, we have no quarrel with those who have a different sense of Deity from that taught by Christian Science, but we, who have been practically raised from the dead, do know that our Redeemer liveth and that our God heals the sick.

I know that it is customary for people to say that they think God will sometimes heal the sick in answer to prayer, but that when He does so He does it by blessing the natural means employed, meaning thereby that He would, in answer to a prayer, bless the action of a drug, which He might not otherwise bless.

I have known consumptives who were being dosed with whiskey while they were being prayed for, and the whole logic of the prayer based on this theory was that God might in consequence of the prayer induce a more blessed activity on the part of the whiskey than He would otherwise have permitted.

Apply this theory of healing and prayer to morphine, cocaine, chloral, and other so-called natural means, and witness the hopeless chaos of such reasoning. No wonder we stand dismayed and stunned because of unanswered prayers. The mere fact that countless billions of prayers for the sick on this false basis have utterly failed should have warned Christendom that the prayers have been amiss.

The grace and might of omnipotent God have no need of pills and plasters through which to filter His will and the action of spiritual law which dominates disease. When He equipped our Saviour for the "destruction of the works of the devil"—sin and disease—the only natural means He bestowed was "the spirit without measure." It was the Mind which was also in Christ which healed the sick according to God. Although reluctant to attempt a fragmentary and incomplete exposition of the technicalities of this Science, I can with much propriety and gladness presume to speak of the vast benefits which are accruing to mankind because of its discovery and of its demonstrable ability. Having been rescued, as it were, from the grave by Christian Science, after all else had failed me, with deep gratitude I bear witness in behalf of thousands, once dying but now in health and happiness, whose praises are encircling the earth and revivifying the hopes of despairing, dying men.

People who have been afraid of God and heaven and whose greatest dread was that they might die and go to heaven, have lost their gloomy and portentous fear of God and His will and law, and found a heavenly Father whose dear love is ever present to turn aside the woes of life and save unto the uttermost from all evil.

At the altars of Christian Science, men have found the light in our textbook which sheds the luminous beams of revelation on the Bible, and reveals the word of God and the "way of life." To this book the Christian Scientist clings steadfastly without fear of criticism, changing creeds, or the clamor of the hour.

At these altars they learn to love the life of the divine Christ and to strive for the life that is in imitation of his purity and goodness. Herein do they learn to pray without ceasing, the prayer that is answered by God. Christian Science inculcates the highest conceivable morality and has the highest possible standard of friendship and manhood as well as social and individual purity. It enables mortals to master fear, worry, care, grief, and all kindred forms of evil.

It leads its followers to a spiritual height where true Christianity, logic, reason, and Science coincide. It relieves them from the intolerable demand that in order to be saved they must have blind faith in an unknowable God, a mysterious and supernatural Saviour, and an impenetrable plan of salvation after death.

The infidel and agnostic who have been amazed and repelled by the myriads of fabulous conceptions of Deity have learned through Christian Science to know God aright, to worship and love him.

Thousands of drunkards in the bondage of hered-

itary and acquired vice have found that Christian Science does two things that neither drugs nor resistance have ever done. It destroys appetite and reinstates lost will and control. No drunkard is ever safe until transformed by the renewing of Spirit.

Christian Science has healed thousands of instances of disease that have been pronounced incurable by eminent medical authority. It is making people happier, better, and healthier.

It enables them to cope more successfully with fear, pain, sickness, and all the vicissitudes of life. It adds impulse and energy to all righteous endeavor. It increases the capacity to do business and to control circumstances, and is of assistance and help in every department and circumstance of life.

The man who is touched by its influence finds himself more devout, but less gloomy; more confident and self-reliant, but less conceited and vainglorious. He loses the supposed pleasure of sin to find the satisfaction of right living. He becomes more tolerant, just, upright, and pure. He learns the art of loving his neighbor and learns to be merciful and forgiving. Life seems fairer, peace more secure, and righteousness more desirable and satisfying.

These are some of the fruits, the indisputable facts, of Christian Science. I submit to the consideration of every well-ordered mind the proposition that they are like unto the results of Christ's ministry and in keeping with the Commandments, the Sermon on the Mount and the highest conceivable ideals of Christian life, the welfare of man, and the reign of God on earth.

Delivered at Kalamazoo, Michigan.

THE AVAILABILITY OF CHRISTIAN SCIENCE IN EVERYDAY LIFE

I AM inclined to ask you to indulge me in this one respect—I am to speak about a subject that is necessarily large, boundless. You are mostly students; you know how impossible it is for one to traverse, adequately, any great theme in an hour. I shall be obliged to say much in a rather abrupt, bald way and let many of my statements go without attempting to vindicate them by means of argument, for the reason that there will not be time enough for amplification. What I crave at your hands is this: because of the abruptness of some of my declarations, I hope you will not think that I come to you with any sort of effrontery, for I assure you that I feel a very considerable sense of humility in coming before any audience on this subject.

By way of introduction, I ask you to let your thought dwell upon an imaginary procession or line of men. Consider two groups of men, one of which consists of savages from the depths of dark Africa. Let them appear at one end of the line. At the other end, place such men as Lincoln, Franklin, Bacon, Emerson, and Gladstone. Now consider these two groups of men with reference to that which is distinctive concerning them. On the side of physicality the savage is superior. He will show an ability to endure more and to perform more by way of physical endeavor than the others. He can probably digest his food better; he has a better nervous system. At the World's Fair in Chicago,

it was determined that the best specimen of physical manhood was a South Sea Islander.

Inasmuch as this group of men is superior on the plane of animality, what may we observe regarding the total relative value and consequence of the two groups. Is there any other difference or characteristic? Yes! there is a vast difference in the realm of mentality and therein lies the chief distinction and the conspicuous superiority of the men who stand at the head of the line; moreover, these two instances of humanity indicate both the dwarfed limitations and boundless possibilities in the mental realm; they ought to attract attention to that which lies beyond, namely, the infinity of the Mind that is God.

Now fill up the gap between these two groups with all the gradations which indicate the entire range of the so-called human mind, and let the entire procession stand for historic humanity, and then we may observe other things of great importance.

The man at the foot of the line least knows how little he knows. The man at the head of the line best knows how little he knows and admits that the vast realm of knowledge lies, as yet, quite unexplored. He knows that, comparatively speaking, mankind expresses very little exact, absolute knowledge. He knows that we have yet to learn the definite facts of being, and he best knows that these facts are to be spiritually discerned.

At the foot of this imaginary human procession is a state of dense materiality or animality; indeed, we here have a state of existence that is but little above the animal. About all that distinguishes such a human being is his ability to articulate, by means of words, his various requirements and instincts.

Observe that, at first, they make use of only the simplest and crudest of processes. Then they have recourse to more complex methods and tools; they begin to employ devices, implements, and expedients, and to show forth greater mental elaboration. As we move along the ascending scale, we find that they ponder the unknown and peer into the mystery of creation. With some small appreciation of the phenomena of daily existence, they inquire, "Where did we come from; what has induced the universe?" Then follows a maze of both crude and ornate speculative philosophy and, finally, we come to an instinctive and continuous searching after God or "gods many" and the erection of countless doctrines, creeds, dogmas, and beliefs, ranging all the way from the ridiculous to the sublime. In proceeding along the line, we come to the point where mentality takes on a scientific aspect. Later we notice the metaphysical, the idealistic, and the occult, while midway are to be discerned glimpses of pure divine spirituality and a capacity to reach out beyond the realm of crude sense and materiality and toward the real, supersensible capacity of man to know the truth. When the astronomer reaches this supersensible mental perception he uncovers his head, and declares, "The undevout astronomer is mad." In this state of advancement the mathematician, whose mental gaze ranges far out toward the unlimited, declares, with awe, that the science of numbers is infinite, and when he does this it is because of his own mental release and more adequate mental grasp. At the head of this long sequence of mental gradations, we find that state which is indicative of what is called spiritual-mindedness; we find the prophets and revelators who pass the frontiers of sheer materialism and discover something of the infinity and

substance of Spirit, the verity of pure divine Science.

You know that no word is more misused than the word "science." You know that to speak of the science of cooking is absurd; one might as well speak of the science of boils or of the science of shipwrecks. Nothing is science except that which fundamentally is purely mental or spiritual.

Notwithstanding the many beliefs and mental moods of the race, we observe one place where may be found a distinct and significant segregation. The division is between that which is wholly materialistic as a trend of belief or philosophy, and that which is either metaphysical or spiritual, or both. Now permit me to say that at some place in this line of progress and mental advance, humanity may and does arrive at the mental stage or poise wherein it is enabled to grasp the significance of Christian Science.

This Science is wholly mental or spiritual and no one comprehends it until there is a sufficient attenuation of what is termed material belief to make it possible for one practically to turn from a belief in a material life basis, and to begin to work toward the possibilities of a spiritual life basis.

The human throng that we are considering stands for a race of people who, soon or late, cry and complain of heavy hearts and heavy burdens; soon or late, they murmur and lament because of disaster and a hard lot, and this misery of humanity is what comprises its long continued problem. Soon or late, everyone asks the most important question of history, "What must I do to be saved?" "Can I do anything to be saved, or am I under an irresistible doom?" Mankind has been trying for centuries to solve the problem, and after all the centuries confesses itself as being without a solution. There are the

same tears, the same lamentation, the same reproach. A poor, suffering humanity is taught that it cannot be saved on earth, or while alive; that the only way to get rid of it all, the only way out, is to die out.

And now comes Christian Science to declare that you can get out, and if there were nothing else in Christian Science to attract the attention of men, it would be done by this one incomparable promise which surpasses every other promise for the weal of men that has been made in the name of religion, philosophy, and science. There is nothing known in the history of men or the range of human belief that promises so much to the man that is in trouble as does Christian Science. There is nothing equivocal about the promise. The only open question is as to whether or not these promises are being fulfilled.

I am reminded, at this point, that many of you are Bible students. Permit me to remind you that all through the Bible runs the thought that God is the healer of disease. We are exhorted over and over again to have faith in God. There are many words to the effect that to be spiritually minded is life and peace. Again and again are we solicited to turn to God or to Christ for betterment, for salvation, for regeneration, but most men are just as I was. I found it utterly impossible to have faith in something that I did not know anything about. It was impossible to have a substantive and available faith in that which was absolutely invisible, imponderable, and without apparent available utility. I, like most other people, was fascinated by the apparently substantive nature of material things. I had no capacity, above the senses, to comprehend the things of supersensible existence. I know how easy it is for people to put the whole

question away, just as I did, by declaring, "Christian Science teaches the allness of Spirit, but there is nothing visible, nothing in sight, as Spirit." I complained because my senses did not cognize and could not observe the basis or modus thereof. That which appeals to the materialist is something that can be touched and examined, and for this reason, we are divided as before, into those people who believe in a material basis and those who declare that a spiritual basis and modus operandi are palpable and of everlasting advantage to mankind.

Referring again to the course of mental development, I remind you that to the question, "What is the creative cause or impulsion of the universe?" there have been many answers. Those which have had the most approval are, first, the one that declares: "The cause of the universe is a blind, non-intelligent, material substance and energy;" and second, the one that declares: "The first cause and origin is God; He made everything."

There came a time, in the course of human discernment, when men perceived that every object in the universe existed at the standpoint of effect. It is a fact that everything that the personal senses observe has, already, been made; it already has been created, or manufactured, and exists in consequence of some inducement or animus. Now then, "What is the inducement, what is the basis or cause of what is called man and the universe?"

To a large extent the answer to this question has been after this fashion: "Whereas all visible, material things already are organized, that is to say, have been composed or created; and whereas, anything that can be discerned already has been made, the conclusion is that the primary inducement of material things, including man, is atomic dust or substance."

This has been called the atomic theory of a life basis, and instantly I ask you to observe that it is, as a basis, utterly nondiscernible. Everyone admits that as an assumed basic substance it is intangible and always will be.

Nothing but theory and sheer supposition lies in the atomic hypothesis. The world of thought includes nothing more intangible as basis, and nothing more incapable of proof. The purely materialistic theory concerning the initiative and impulsion of man, offers as such a basis, nothing at all—nothing that can be known or discovered or can be appreciated by the senses called personal.

The man who objects to a spiritual life basis on the ground that it is transcendental can find nothing but vacuity as a material basis, which vacuity a despairing human speculation has sought to fill up by means of a conjectural hypothesis which it admits is utterly unprovable.

Now Christian Science teaches, among other things, that there is no such thing as atomic substance or an atomic life basis, and it teaches that man and the universe are not the phenomena of any such noumenon. If it were true, however, that man has his origin in atomic substance, as the primary basis of his existence, then he would be annihilated at death; his existence would be forever extinguished in oblivion. Why? Because it is impossible for a phenomenon to outclass, or rise superior to, its noumenon. It is impossible for any effect to outfoot or outdo or excel its cause. If the primary cause of man were dust, then without fail his ultimate would be in dust.

At this moment I am reminded of one of Robert Stevenson's stories. He tells of two men who were out fishing when a storm came on at nightfall. The

men became bewildered and knew not their course because of the shifting wind. After a while the storm became very severe and one of the men said, "Sandy, can ye pray?" "I don't know," said the other; "I never tried it, but I will try." "Well, Sandy, pray as hard and fast as ye can." So Sandy got into the stern of the boat and prayed. The other man continued to look out for land. After a little he felt the keel touch the sand and he immediately called out, "Stop praying, Sandy, we are ashore and we don't have to be beholden to anybody."

If our origin is in atomic dust, there is no use in praying, for prayer would be utterly in vain and irrational. The atomic theory would inevitably abolish immortality and heaven, and turn to mockery the hope of a future life. It affords no place for prayer and no possibility of an answer. It would abolish Christian salvation and consign humanity to Pagan fatalism and extinction.

I ask you to consider the correlative of the atomic theory, its immediate kin in the material realm. I refer to the evolution theory as generally understood, to the effect, that an inferior noumenon can evolve itself to the point of a superior product or effect whereas such an achievement is impossible and ought to be unthinkable.

Now we do not fail to observe in what is called the material realm a sort of evolutionary progression, as indicated in the improvement not only in man but in the animal and vegetable kingdom, but it is not because of the possibility of the improvement of an effect above its cause, but rather because all the improvement is primarily included in the cause or noumenon.

What does this suppositional basis promise hu-

manity? Everyone here knows that it promises to give man life by a process of embryonic development; then it promises that when he reaches a state of maturity it will begin a process of impairment, degeneration, disintegration, dissolution, and decomposition. Its only promise and prospect is of utter failure.

On the other hand, what is the basis and promise of life in God—the basis that is in pure divine Mind? Science declares that man manifests intelligence. It declares that man cannot rise above nor excel his creator and therefore that that which is the creator of man is necessarily intelligent also. It declares, through the Science of Mind, that intelligence is not in matter, cannot be put into it, nor taken from it. It declares that matter is non-intelligence and cannot perform any function of Mind. It declares that Mind is self-existence and is the only state of self-existence in the universe. It declares that Mind or Deity—the creator, is one infinite conscious intelligence and that this alone is eternal, alone is supreme in the universe.

For forty years Mrs. Eddy has insisted that causation is in the divine Mind and not in matter. She proclaimed that God is the only real cause and source of being, the only Principle by reason of which all things exist.

What does this God promise for man? It is true that God is invisible. The personal senses cannot possibly perceive God, but regardless of this we inquire, what does this invisible spiritual animus promise? It promises life and health, the perpetuity of existence. It promises the rule of continuous harmonious being,—the dominion over all the earth. It promises normal prosperity in every way. It provides for the peace and perfection of its own offspring,—its own ideas.

I would not have you understand me as meaning that the science of numbers is spiritual, but it presents the highest exact concept of science that is comprehended by a materialistic age and I will linger at this point for a moment to call your attention to one of the simplest ideas of this science of numbers. Take for example the idea two and two make four. Even though the material universe were destroyed, nothing could destroy two and two make four. It is true everywhere, in the middle of the sun, on the surface of every fixed star. There are clusters of nebulae so far apart that it would take light, traveling at the rate of sixteen billions of miles per day, five millions of years to traverse the distance; and yet if you were privileged to go along that pathway, you would know that there was not an inch wherein you could not find that two and two make four. One cannot imagine a time when it was not or will not be true. Just think of how useful it is. How long would the banks and the business of the world continue without it? What chaos would ensue if it could cease to be. How prodigiously important it is. There is but one "two and two make four" and yet everyone has it and is willing the others should have it too. Did you ever know of any quarrel about it? Was anyone ever killed because of it? No; on the basis of actual truth, humanity would be peaceful, happy and without disorder. Think of the nobility of it, the beauty, the charming simplicity of just one true idea and its activity!

Turning from this digression, I venture again to make plain the fact that whether it be Mind, Spirit, God that is considered the cause of the universe, or whether it be matter, it is apparent that in either case the cause and authority are invisible.

Even the materialist is obliged to rest every belief about the origin of the universe on a non-discernible supposition. Could anything be more vague as origin, or more disappointing and tragic as a conclusion, than that supposition?

In addition to the fact that the source or omnific origin of the universe is invisible, there is the equally significant fact that the fundamental law through which the universe is governed also is invisible, as is all the power of the universe. Think of it for a moment when Christian Science urges the acknowledgment of the invisible God as the creator and as law and power. Remember that the only evidence of existence is in concrete form.

Only when the supreme cause of existence manifests itself through invisible law and power can we behold the result in action and in concrete effect.

Nothing is more common than law. Without it existence, including man and the universe, would be impossible. If law could be abolished, the universe would collapse in chaos. Therefore when I tell you that Christian Science practice rests on an invisible Principle, law, and power, you will see that in this respect it is by no means unusual, irrational, or impractical. There is no other foundation or rule. The most dense form of materialism does not rest on a more tangible impulse or modus.

The materialistic theory declares that we exist as victims; that we are like bubbles on a sea of capricious destiny; that we are doomed to be sick and to die at any moment, and that we have no adequate power to resist.

What does Mind declare? It declares that you are not a victim, that you have a fundamental right to be the master of your foe; that you not only

have a right to be a man but a right to continued activity also. The promise is that we may do all things through the Mind which was in Christ,—that we may move mountains.

I may be speaking in a somewhat fragmentary way because I am speaking extemporaneously. I understand that you are accustomed to this and you will therefore excuse me if there is any fault in the way of sequence.

Twenty-five years ago one of the most celebrated instructors in America, in addressing a convention of teachers, told them that in the next fifty years the discoveries in the realm of mind would outweigh unspeakably in importance all the discoveries ever made in what is called the realm of matter and invention.

The outcroppings of mental possibilities in the realm of what Mrs. Eddy designates mortal mind, when estimated correctly, indicate the possibility of great changes. Take for instance the case of "Blind Tom." You know that Blind Tom could listen to a piece of music for the first time and go immediately to a piano and reproduce it. He is what they call abnormal, but in fact he comes the nearest to being normal of any of us. The rest of us are abnormal because we cannot do it. I have no time to elaborate this, but will add by way of supporting the statement as follows: The people in this audience, I will presume to describe as possessed of trained conditions of mind. You easily ascend to a high standard of definition, so I ask you, does it not follow that if any man can do this thing, then the act is one of the normal possibilities concerning man?

Again, consider the "lightning calculator." He may be a boy only seven years old. Ask him what

will be the interest at seven and one-half per cent on $7,382.97 for twenty-three years and twenty-three days, and he will give you the answer instantly. He is called phenomenal, and yet we all ought to be able to do it. And why not? The answer exists just as well as the question. We do not need to manufacture an answer, for it is always present as a correlative. Why then do we not at once seize upon the answer? It is because we people, who call ourselves a fallen race, are mentally below a normal standard and have mentally restricted ourselves. The thing that must be accomplished for us is this: Science must and will enable us to appropriate and manifest the unlimited capacity of the normal man to know the truth. This capacity will be manifested when we are ruled by the Mind that is God instead of by the "carnal mind," which is no mind at all; which is always wrong and always stands for limitation.

You have had other lectures here, and the subject of Christian Science has been discussed before you in a general way. It is not my purpose to attempt an elaborate exposition of the theology of Christian Science now, but rather to confine myself to a few statements that have immediate application to your needs and your future careers.

Pardon me if I may seem to be too familiar and to enter too largely upon what you regard as your own affairs, but as you are soon to go forth into the field of life, I feel certain that I can say something which will be of everlasting advantage to you if you are disposed to consider and appropriate it. It is concerning the application and enforcement of natural law.

Because of ignorance, sin, and fear, humanity is under the illegitimate law of sickness and death;

indeed it seems to be generally believed that man is naturally involved in disaster, and that he should be submissive to it. I venture, therefore, to speak to you of some of the spurious laws or influences that are fraudulently imposed upon the race, and that will press with more or less severity of impact upon you unless you know how to resist and abolish them. Failing to do this, you are quite likely to wonder, some day, why you do not succeed; to wonder why you fail here and there, or are unaccountably hindered.

If such be the case with you, it will probably be because you have not learned that you have a right to a legitimate dominion over your affairs, and have not learned to exercise such dominion. The Bible says that Christ has abolished the law of sin and death. You are soon to go forth to a career, and at the very doorway of that career is a so-called law that is declared by materialism to be strong and far-reaching; it is the law of hereditary transmission,—a law of hereditary influence and taint. Millions of people are greatly hindered thereby, and are gratuitously suffering on beds of pain because of this belief.

Christian Science declares that what is called hereditary influence and contamination does not exist, because of matter nor because of actual law. The mystery of heredity has been solved; it has been determined definitely that such influences are brought to bear and impressions are made by a process of pre-natal mesmerism; but let me say, for your encouragement, that there is nothing natural nor necessary about it. There is not a man here who is irretrievably under any such law. We know absolutely that many people have been healed instantaneously of so-called hereditary disease by being

delivered from that blight of pre-natal impress or liability; there is not one of you in this room but may break that law and release yourself.

Take, for instance, the case of one who is infirm of body or purpose, or one of whom people say that his temperamental characteristics are peculiar, or that he is not forceful and energetic, or that he has no talent, and that this is because he has been distorted by reason of ancestral influences. Such a one is liable to go through life under that law and its constraint, not knowing enough to rid himself of it, and to establish his absolute freedom. Now I have not the slightest idea what you think or will say about this; but let me insist that Christian Science promises you in the name of a pure science, according to a pure law, coming from the supreme power of the universe, that it will deliver you from this oppressive influence; and moreover it promises that you can learn to do it for yourself. Your efficiency and prosperity need not be suppressed nor curtailed by any of the human beliefs concerning hereditary impairment.

Unless you learn to abolish the rule, you are liable to go out into the world of future activity under the spurious law relating to opportunity. This law is another fraud; it declares that every man has his opportunity and that if he misses it, he will probably be a failure. This is another phase of limitation, but the rule has not proceeded from God, from Science, from Truth, or intelligence. The actual Science of being is that you are not under a law of limited opportunity. You are subject to the law of boundless and perpetual opportunity and you can enforce that law in your behalf righteously, just as widely as need be.

Another spurious law that dwarfs humanity is

the law of lack and of poverty. Christian Science teaches concerning this, that the only legitimate law is the law of supply, and that the normal man exists at the standpoint of supply. I would not have you think that Christian Science encourages greed and the mad rush for money; nevertheless it is to be said that destitution and poverty are abnormalities, and that man is entitled to and ought to receive a legitimate and ample maintenance.

The greatest pest and torment of humanity is fear; it is about all there is to hell; it induces nearly all the sin, disease, disaster, and misery of the world. Every one of us until now has labored under its dire mischief; it is wholly abnormal and unnatural. There is nothing known to man except Christian Science which promises to deliver you from it. For a million people to entreat you not to be afraid would be of no consequence, but for you to learn scientifically how to master fear is of more consequence to you than is the entire State of Massachusetts. It is observable among business men that fear is one of the most disastrous things that projects itself upon their affairs. Consider for a moment a very simple object lesson on the plane of everyday experience. You college men know much about a boat-race, but do you know that very many races are lost because of fear, rather than because of physical deficiency? Do you know that very much of the training induces fear on the part of the oarsmen? Do you know that the man who is afraid is at a great disadvantage, as compared with the man who is not afraid? I do not want it to appear that I am urging the right of mere human will to dominate your affairs and procure results by means of the headlong or tumultuous onslaught of the human mind, alias mesmerism;

nevertheless it is true, that as you come to understand Christian Science, it will teach you to overcome and to banish all fear; it will teach you that you may do anything which is right for you to do without dismay or anxiety.

It is probable that there will come a time when you will be in quest of professional or business occupation; when you will be in want of a situation. Let us assume that you will be entitled to it and that it will be right for you to be employed righteously and profitably. Such an assumption as this carries with it scientifically the conclusion that if it is right for you to have such a thing, that thing must be in existence and must be available. Please bear with me if I presume to say to you that most of you do not understand how to proceed advantageously to solve such a problem; and although it seems to be applying Christian Science on a somewhat low plane, it is to be remembered that Science is to improve every department of your life, and to facilitate every form of normal activity, and it is to be remembered still further, that it purports to present the right way and the adequate way in which to accomplish any normal purpose.

There are two conditions of the human mind that are often spoken of: the optimistic and the pessimistic, and they are both generally acknowledged as having a place therein. Christian Science, however, repudiates this illicit dualism, for the reason that it indicates an unsound or aberrated mental condition. The ordinary definition of the word optimism falls far below a scientific definition of the rights of man, but for the purpose of making myself easily understood, I will say that each one of you should be a pronounced optimist. One of the most influential human conditions is the one

which I will call expectancy. In a large measure expectancy is the open door to welfare, and when misused, expectancy becomes the open door to adversity. Keep the right door open by expecting to gain everything that is right. You are entitled to the fulness and ampleness of life, but you will need to learn that gloomy foreboding never solves a problem and never releases the influences that make for your largest prosperity and advantage. Learn, my friends, of the prodigious activity and supreme influence of the Mind which is always right. Learn that for every condition of wrong thinking which waylays and obstructs the human race, there is the positive condition of dominion, hope, and power which is an irresistible offset thereto. Learn to operate according to the law of divine Mind; learn to let this Mind be in you, for it is the Mind that means health and life and boundless opportunity and recompense. No legitimate limitation rests upon you; none is competent to repress your own normal capacity. Do not let any argument of limitation enter into your life; remember that Mind will do every good thing for you,—it will move mountains for you.

You are going out into the world, you will need ability to do and to perform. You will live side by side with people who have been taught to be afraid of every conceivable thing and condition. You will need to guard yourselves against the contagion of such fear and of the disordered beliefs of the entire human race, which seems bent on continuing in the mutual business of scaring and hindering itself at every point. You must learn to maintain a poise that will mean for you aloofness and immunity from the depressing predictions and prophesyings which humanity bestows upon itself. Remember that the

primary law of being is to you and for you the law of health and life, and be not afraid concerning your body.

You came to Harvard University to acquaint yourselves with knowledge. You are acquiring a large store of useful information and intellectual culture. To all this I add this suggestion, that at the open door of every man's life there lies the pearl of great price,—the knowledge which goes beyond all other knowledge,—the divine Science of infinite being, a knowledge of which will profit humanity unspeakably and contribute to its untold success. For twenty-one years it has meant for me the difference between life and death, for I was thought to be incurably ill. Since having been healed through Christian Science at that time, I have not had a serious instance of illness; but, notwithstanding this pronounced transformation, I may say to you that I have been able, through the instrumentality of this law, to bring to pass within the environment of my daily life things of greater consequence and that were of more importance to ordinary minds than it was for me to be withheld from the grave. I am but one among a million people who thus have been benefited. Each one of all these people recognizes the fact that it is through the teaching of Mrs. Eddy and her wonderful demonstration and proof, that we have been thus delivered and are entitled to rejoice.

Not only does Christian Science reveal the actuality of Spirit and acquaint its adherent with God and the Life which is eternal, but it promises to every man a betterment of his immediate existence on earth, and performs according to its promise. It does not invite anyone to die in order to be saved or to be happy. It repudiates the as-

sumption that a dead man is entitled to know more than a live man. Its entire essence and import is in the way of expectation of life, health, immortality, and righteousness. This is what our Leader, Mrs. Eddy, has been contending for nearly fifty years. Physicians, dentists, scientists, and scholars, one by one, are admitting or declaring their concurrence in nearly all the propositions or postulates for which she has contended.

It is time for me to stop. I know as well as do you that I have been incomplete and yet I know that at some time what I have been saying will touch your life and will benefit you. I know that some day you will enter upon the plane of achievement wherein you will free yourselves from the things which bind and limit. Some day you will learn that you are entitled to win, and you will win. My friends, consider the majesty, the sublimity, the possibilities of infinite Mind. You are here spending years of time and vast sums of money in order to improve your minds. You must have some considerable appreciation of the unlimited privileges that lie in the direction of Mind. Consider all that is open to you by way of opportunity and utility and then consider the promise, "Ask what ye will, and it shall be done unto you."

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LAW AND POWER INVISIBLE

ONE man is troubled because he cannot have faith in God. He regards Christian Science as a mere vague, intangible, impalpable theory. There is nothing in sight. Nothing he can comprehend, touch, taste, hear, or use. When it comes to something you cannot rub on him or stick on him he thinks nothing is being done.

We, who are in trouble, must learn our way out, and get out in consequence of what we know, and can do, or accomplish in our own behalf. Moreover, Christian Science comes to tell you that you can do it. That you can learn and gain dominion. And it comes to tell you that you can gain nothing by getting sick and dying.

Now take what we regard as material dependence. Consider what the world calls materialism for a moment and the point I urge is this: If you will contemplate all that is called matter or the material universe, you will come to the conclusion that something made it, that it all exists at the standpoint of effect. Something has produced it. Something has been the animating creator of it all. What was it? Was it the creator of the universe? Go to the materialist and he will tell you that what lies back of the material universe, including man, is atomic substance, atomic dust. Then he will tell you that dust existence is altogether a matter of theory, that it cannot possibly be observed by any power that man has. Then when he has told you this, he has given the only possible basis for materialistic philosophy, namely an invisible,

impenetrable, theoretical, atomic substance which does not exist.

This is one thing that everybody in this room has got to know. Please excuse me. It matters not whether you want to or not. It matters not whether you are interested in what I am saying or not. It matters not if you think it is of no consequence to you; the fact is, that not one person in this audience or upon earth ever can reach heaven until he learns what I am going to say in the next two or three minutes. It is this: If the origin and source and foundation of human life is atomic substance, if it is in any way produced by atomic aggregation, then every man is doomed to utter annihilation in death. If the atomic theory of creation, or the matter theory of creation, is correct, every man and woman in this room is doomed to extinction. Now why? Because as a matter of science, as a matter of natural philosophy, as an irresistible postulate, this is true,—that no phenomenon can possibly rise superior to its noumenon; no effect can rise superior to its cause, and if you are caused primarily by atomic substance, you will return to it absolutely. This is what the Bible means when it speaks about dust to dust. There is not a shred of possible hope for the race in this theory. Every man is doomed, not to eternal hell, but to speedy extinction, if it be true. Then the man who to-day works side by side with that philosophy is absolutely sure to sicken and die; and if his philosophy is correct, he will be extinct. The very law of matter, the very law of materialism, demands the disintegration, the disorganization, the decay, and the decomposition of every one of its phenomena, and every man will go down under it unless he is rescued by something competent to do it. Speaking in this behalf, I come

to declare unto you that Christian Science, alone, promises to do it. Not all the theory and all the philosophy of science so-called of all times includes the slightest intimation that you may ever in any way overcome it.

Moreover, here is another thing that you have got to learn. We have been fascinated more or less by the modern theory of evolution. That means that a theoretical basis or initiative can evolve itself into a state of superiority, and that is impossible. It is amazing that a man so studied, so profound, if he might so be called, as was Mr. Darwin, did not know enough to know that no fountain can rise higher than its source, no effect can be superior to its impulsion, none. It is impossible for nothing to evolve itself into something, for non-intelligence to become intelligence. You might as well expect a barrel of lime to evolve itself into an angel with wings, sky blue eyes, and a harp, as to expect atomic dust to evolve itself into intelligent man.

Christian Science declares that the creator of the universe, including man, is Mind. It declares that all that is Principle, formation, origin, basis, causation, impulsion, is the infinite Mind—Mind that does not need to be evolved; Mind that does not need to be improved, and that does not need to improve its offspring; Mind which is self existent, which changes not; Mind which is forever perfect in type; Mind that is its own self-sufficiency, its own law, its own government. At this point is where the parting comes, and the question presents itself to every man. Am I to be governed by the carnal mind, which means death, or am I to be governed by the infinite Mind, which was in Christ? "For to be carnally minded is death, but to be spiritually minded is life and peace."

There are certain important things for man to consider. One is law. Without law, you have no manifested existence. Law means the enforcement of power, and without power you have no manifested existence; and yet I want to call your attention to the fact that both power and law are invisible. You cannot see either one. You may rely upon law and power, and yet none of you ever saw one of them. None of you was ever able to see or feel or touch either law or power. You have seen power exhibited in action, in concrete form, but you never saw anything but the concrete manifestation of either power or law. Then do you not recognize that you are always depending upon something that is invisible as far as the senses go? What is relied upon in Christian Science practice? It is law and power. And the law and power in Christian Science practice exhibit themselves in concrete form. I have known a person with an invisible and inaccessible tumor; I have known that person to resort to all means known to the medical profession; I have known everything that is called material skill and material power to be invoked and have known that person to go on day by day along a tragic course toward the end; and then I have known that person to be delivered of that tumor in thirty-six hours, because of Christian Science treatment. Think you that it was done without power? Don't you suppose there was some power manifested in such an exhibition? The concrete exhibition was of power. Do you murmur because this power is invisible? Do you murmur because the modus operandi was not in sight? Do you? Why, my friends, you would be in perpetual murmuring if you did, because you never yet saw an act which presented visibly the power which induced it, never. The work that is being done in and

through Christian Science, because of invisible power and law, exceeds that which is being accomplished by other means. There is nothing known by way of impulsion, by way of initiative, that is accomplishing what Christian Science is doing to-day. Moreover, let me say to you that the world at large knows very little about it.

There is another important thing that everybody has got to know. I will put it more agreeably—that everybody may know, and that as soon as he does know it he will find himself a happier man. It is this, upon the subject of law,—that all that means primary law, all that means divine law, all that means divine provision for you, means for you life, it means health for you, it means harmony, it means the overcoming of evil. It means dominion over all that would beset you, and torment or molest you or hurt you. There is no law against you. If you mourn, if you have been cast down because of disease, know this: there positively is no law against you; and moreover, know this still further that you are entitled to enforce the law of your own life; you are entitled to enforce the law of your own health, of your own prosperity. You can do it. You can learn to do it. It is within the confines, within the divine provision concerning your very life, your daily needs. Be not afraid. You may be a law unto yourself, a law to your recovery from disease, a law to your business, a law of harmony to your welfare and your own household, and all things of your life, because God gave man dominion and you are entitled to it. In this very hour, you are entitled to be a law of recovery to your own self.

In Woods' Museum were three little men weighing from forty to fifty pounds. A man weighing

one hundred and fifty pounds would climb up on the shoulders of a man weighing two hundred pounds and one of the little men would clasp his arms about the legs of the two hundred pound man and raise them both. How and why? He simply was a law unto himself, that is all. I saw him do it; he positively did do it. He did not weigh over forty or fifty pounds and was made of skin and bones. He did it because of a human belief of law controlled in this direction.

There was a party of men. One agreed that he would wake up at four minutes after five the next morning, and he did it. The next morning that he would wake up at twenty-seven minutes after six, and he did it. The next morning at eighteen minutes after eight, which was an hour after his ordinary waking hour, and he did it. You have heard of Blind Tom. He would listen to a piece of music and then go to the piano and play it. He is called phenomenal, but instead of his being abnormal, compared with him, we are abnormal. You have heard of phenomenal lightning calculators, even little boys, who could with spontaneity give you an instant answer to a long problem. They are more normal than we are. Every one ought to be able to do it. Why cannot we? It is a mere matter of belief. These are a few of the instances showing the capacity of what we call the human mind to be a law unto itself. Why is it that some business men never fail, or if they fail, they always come out on top? Because they become a law to the belief of their own success. Because they put into the scale of being that which is efficacious.

Let us follow it up and consider this one thing in Christian Science—that the creator of man created with him and for him the law of his own continua-

tion and sufficiency, the law of his dominion, the law of his control of circumstances and conditions, the law of his felicity and the law concerning all that means his life and all that means his environment; did all fundamentally in order that man might be perfect, unhampered, unobstructed, and unhindered; and made all so available that man is enabled to be a law unto himself. There is not one here that may not be a law unto his life, and if I had not learned this years ago, I would have died time and again.

Of what consequence is it to you for you to know or even believe or hope that you may be a law of life, and control, and welfare to yourself? Simply this: if you knew that you had control, you would never again be afraid of anything in the world and when for that reason you lost all fear, you would lose all that means hell, because fear is all there is to hell, devil, disease and pain. There is too much of it, and the reason that we are in hell in belief, according to this sense of insistent mental aberration, is simply because we have been discouraged by the philosophy of doom and submission to sickness and to the law of sin and death. Then, what service is Christ to the man thus involved? Christ abolished, does abolish, is the abolition of, is the extinction of, the spurious, abominable thing called the law of sin and death.

Only two or three times in my lectures have I attempted to speak of the law of heredity. I did it one night recently and I have heard since of at least three people who were then healed of hereditary diseases, and I was asked in particular to speak of it again. There is nothing more mischievous to-day than that miserable thing which declares itself over and over, asserting that men

inherit diseases, evil propensities, and that these are irresistibly and naturally carried on from parent to child, et cetera. Nothing is more discouraging to the patient than to be told, or know, or hear the supposition that he is sick because of hereditary contamination. Christian Science comes to explode that outrage and to undo it and to end all fear about it. There is positively no such law. All the so-called procurement of disease and taint by what is called hereditary disease is utterly false and illegitimate and may be avoided and may be overcome, every bit of it. The person who says he has hereditary rheumatism does not need to be treated for rheumatism at all. You might treat that man for rheumatism for a century and you could not possibly cure him. I have known people to be cured in five or ten minutes, many of them, of hereditary diseases which they had had from ten to forty years and the whole thing was done by abolition, by the extinction of that law or supposed law. It is not law at all, not in the realm of law, but in the realm of universal human belief and fear which operate as law, spurious and false. You, who may have been cast down by the thought that you are under such a doom, may take heart. To-night, indeed in this very hour, at this very moment, by this very word, by reason of the law and power which are a law of extermination and elimination to every false thing, you are emancipated, you are now relieved. You are no longer under the distress of the supposed hereditary law of doom.

It is a fact that consumption, blindness, the worst forms of Bright's disease, epilepsy, locomotor ataxia, leprosy, and so on, all have been healed. What was done? Nothing much—nothing more than cancellation by extermination of a spurious condition;

that was all, and that will go on being done until in the course of time, this race will be redeemed from sickness. Take a man who has a tongue. It is always breaking out. He is disagreeable to everybody. He will tell you that he inherited it from his great-great-grandfather. What are you going to do about it? You cannot go and fight it out with his grandfather. He puts plasters on himself and takes mud baths with no effect. The only thing that will transform the man in one minute is to relieve him from the blight of hereditary law. Most drunkards are healed by and because of the abolition of that so-called law.

Here is a distinctive proposition in Christian Science. Christ, doing the will of God according to the divine purpose, in the fulfilment of the law, healed the sick without failure, healed the multitude of all manner of diseases, and he did it spontaneously. He healed the sick in the only right way. Take these propositions and they can be proved: "God is the healer of all thy diseases." That means that that which is God is equal to the healing of them all, and Jesus Christ demonstrated that. He did it in the only right way to do it, and everybody on earth, pretty much, is trying to get well some other way, and they keep on trying and trying and dying at the rate of fifty millions every year. One would almost think that they would try some other way, wouldn't one?

Is this a race that is essentially and irretrievably doomed, or not? Have you any inherent or continued right to exist, and exist in a state of health and self-containment and sufficiency? Are you under the stress of tragedy and disaster, or not? Is there hope, or not? Are you in the grasp of unavoidable doom, or not? It is an important question and the

answer has always been that you are the child of fate; that you are a bubble on the sea of capricious existence; that you are liable to be stricken and die at any time.

The answer of Christian Science is, No, you are not doomed. You may learn to live, you may learn to exercise dominion over all the earth. But you will never learn until you learn the right way, and what is the right way? The right way is that which employs the supreme power of the universe, a power that is equal to the overcoming of every semblance of power,—one that is equal to every emergency,—that can silence every opposition and every thing that rises to pretend even to be something.

The supreme power of the universe offers the only right way. Where is it? It is where you are; any time and every time. And to what extent is it available to you? It is always all that is needed. Stop being afraid and you will win. What is it that will break down the great mischief maker of humanity? It is the power that abolishes fear. Fear is the chief curse and torment of this race. How much mental dominion have you? Precious little. How much ought you to have? Unlimited dominion. That is the difference between Blind Tom and me. He can do something I cannot and he is more natural than I. The difference between the little man and what we ought to be is that we have not yet risen to the supersensible perception or attainment of the possibility of our own mind.

The only creator of the universe by law, by design, and purpose, decreed that you were and should be entitled first to life, then to health, then to activity, then to attainment, to joy, to heaven upon earth, to dominion over everything that might oppose you; that you are entitled to felicity, to control;

and that you are not to gain it by miraculous and mysterious interposition, but because you have the right yourself to exercise all by way of control. Now try it.

Did you ever move a mountain? We have not done this, but we have done what is equivalent to moving a mountain by being a law according to the case. There are people in this room, possibly a hundred, who have moved mountains, figuratively speaking, who have done things that absolutely were as miraculous as that, and they have done it by that which was inherent, natural with them. I do not mean by reason of any power and merit of their own, but by reason of the demonstration of power, the manifestation of it. There is not one here who may not to-day or to-night go from this building without fear, having lost it upon the assumption of hope. There is no limit put to your hope. It is a spurious illegitimate law that may be abolished. When it is abolished, you spontaneously recover from the law of trouble.

Every person in this room is entitled to spontaneous recovery, not because of some tremendous upheaval or reconstructive process, but because of law. Be not afraid. It makes no difference what the matter is. Keep at it. You are bound to win. It may not be speedily. You may not give up, you might say, the phantom of trouble at once. The belief with me was that much interposed. Some people are healed quickly, some are not. I was of the latter class. If I had been healed quickly I might have given up Christian Science without further study.

I have known people to be discouraged even to death. Be not afraid. When evil besets you turn at once. Resist the fear. Do not give up. Do not

yield. You are entitled to win and you will win, for all that means power and law, all that means dominion, all that means life and health—all are yours. All the law is on your side.

Delivered at Second Church of Christ, Scientist, Chicago, March, 1908.

FEAR THE CHIEF PROCURATOR OF DISEASE

PERMIT me to remind you, by way of isolated preface, that the one supreme pest and torment of humanity is fear. Permit me to say that if you were to analyze the subject from premise to conclusion, you would find that fear causes nearly all the sin, nearly all the sickness, nearly all the poverty; it causes nearly all of man's inhumanity to man, and the strife among nations. Indeed, you would find that fear constitutes the chief and almost the only considerable foe of mankind.

Whatever will destroy the fear of this race will practically save the race. And let me declare to you that Christian Science promises to show the way whereby every man and every woman on earth may learn to master that foe, may learn to triumph over the one miserable outrageous cause of human misery.

We on earth speak many languages, we have many moods, but there is one common language we are all accustomed to—that is the utterance of lamentation, the utterance of woe. Our race cries. It complains of heavy heart and heavy burden. It sends forth one interminable monotone of remonstrance because of its hard lot, and it pours out one long monotone of petition to God in order that it may be delivered. It has puzzled over the problem of existence for century after century, and now, after all the centuries, it confesses that it is without a solution. And now comes Christian Science, to promise mankind a solution, adequate, complete, and satisfying.

Let us for a moment consider this pitiful sight—a race stricken, a race in the inveterate anguish of pain, men and women, murmuring, complaining, resisting the awful tragedy of human life. What do we find conspicuously manifesting itself throughout the long procession of the centuries? It is an instinctive attempt on the part of men to penetrate the unknown, to solve the mystery of creation, to search after and become acquainted with God. In this attempt men have formulated every conceivable kind of belief. They have speculated; they have conjectured. They have formulated philosophy, creed, and religion, and they have multiplied interminably the conflicting estimate of God and man and the universe, and with what avail?

To-day there is the same conflict of creed, the same antagonism of sectarian bitterness. Here we meet with more than a hundred Christian sects manifesting or externalizing Christianity in the form of ever so many segregated denominations that could not possibly coalesce or amalgamate themselves. Now, I confess to you that in the hour of this great multiplicity of religious beliefs, when men are told that they must believe on the Lord Jesus Christ in order to be saved, and when they turn to all those interpretations of Christians that differ—when they thus turn in dismay and ask: "Which one of them must I believe? I cannot believe them all; what must I do in order to be saved?"—I confess to you that to come upon the scene, and to establish and maintain another sect were utterly without reason, or excuse, or justification, unless it can inch by inch prove its way; unless it can at every step meet the practical need of men who mourn, of men who are in trouble, and who need a substantive practical relief.

If you were to consider the annals of this race from the religious standpoint, you would discover that the estimate of man's relation to God, or the different gods, often was not only terrible, but terrifying. It was only within five hundred years of the Christian Era that the world began to discover or to formulate a more redemptive religion; and the one thing that distinguished Christianity above all others was in this respect. It came to a race that was under a penalty, and it offered the promise of redemption. It came to release the human family from the terrible plight of supposing that it was damned; of supposing that it was under a wretched and vengeful doom ordained of God.

Now what is the position of Christian Science at this hour? It comes to promise more of redemption, more of salvation, more that means health, life, prosperity, welfare, and dominion, than all else that has ever been uttered in the name of religion, philosophy or science. In other words, it promises to the man who is in trouble, more by way of deliverance, more by way of benefit, than all else known to humanity.

The real question, therefore, is this: does Christian Science fulfil its promises or not? It is a question of proof, of demonstration, and Christian Science burns all the bridges behind it, and declares itself to be a demonstrable science, resting wholly upon proof for the evidence of its verity. Coming thus with splendid promise, coming with a message for the hope of millions, like every other evangel that ever touched the conscience of man, it has been resisted, it has been antagonized, it has been denounced, misrepresented, and its advocates have been reviled and stoned; and yet we do not demur. It is simply in accordance with the inveterate custom

of this race. And Christian Science, like all others, must stand not perforce of the courtesy of antagonists, but it must stand, and will stand, because of its beneficial influence on behalf of every human being that adopts its teaching and yields to its beautiful influences.

Well did the gentleman who introduced me tell you I am not here for converts. More than that, I do not ask one single thing of you; I do not even ask you to believe what I say because I say it; I am not here to coax you, not here to persuade you. I have too great a respect for your independent mental integrity; I have too much respect for your right to find your way to your own conclusions according to your light; too much loving-kindness towards you to presume to molest you on your way. We are giving these lectures almost wholly because of the unreasonable misstatements that are made whereby to turn the attention in unfavorable grooves. It is because, with the most industrious continuance, men persist in misstating the entire purpose and promise of Christian Science.

Coming as a new sect into your community, establishing a new propaganda, inviting the attention of mankind, it is proper, it is, indeed, a privilege and a duty for us, to justify by way of statements and testimony this new endeavor for the amelioration of human conditions; and so to-night it is my purpose very briefly to give you some little idea of the distinctive religious beliefs that are being uttered in the name of Christian Science. As against the proposition that we do not believe in God, please attend for a moment while I ask you "what think the people of England?" What does Christian orthodox England think that a man ought to believe concerning God in order to be acceptable in their midst?

What will pass muster, what will meet the highest standard of your requirements?

There are people of this audience who do not believe in God at all. Now, please, my friends, let me say a word to you. Every man and woman in this room knows that he is conscious of something. He is conscious of his environments, of the things that have existence. He knows that everything exists as an effect; everything has already been made, that is now produced. Something has produced it. To all the phenomena of the universe there is, without argument, some mighty or potent impulsion that has induced or produced them. What is it? Everything exists because of foundation, of origin, of source, of principle. Everything that you know anything about has been induced and is sustained by some basic principle.

What is it? Every man here knows that he is intelligent. He knows that he himself and his ancestors have sprung from something that is likewise intelligent. Everybody here ought to know enough to know that no effect can rise superior to its source. Everybody here ought to know that the very intelligence of a human being necessarily includes the conclusion that it springs from some intelligent source. Everyone in this room knows that the universe, or whatever you call it, the things of existence, the paraphernalia of mankind, is governed, is ruled, by and according to law. Everybody here knows that the law which governs the universe is anterior to the existence thereof, or to man himself. Everybody knows that an intelligent source must have procured and does now sustain the universe. Every man here believes in God, for the simple reason that nothing other than that which is the basis, the foundation, the source, and the origin,

the Principle, the rule, the law, and the power that sustains it—nothing else, nothing other is entitled to be called God.

What must a man in England believe, in order to be acceptable, to believe in God?

We think that he must believe that God is one God only, one supreme, individual, self-existent, spiritual entity, one conscious being, one omniscience, one supreme and sublime aggregation of all truth, all knowledge, all science, all wisdom.

We believe that this God is Life, and we mean thereby that God is the creator of life and of life only; and on this point we utterly repudiate every suggestion that God has instituted or procured sickness and death, for any purpose.

We believe that one in order to believe aright concerning God must know that as Spirit, as Mind, as intelligence, He is the supreme power of the universe, supreme as power without a rival, without an equal, without a competitor.

We believe that one must know that God is good, the infinity of good; and in knowing that, he must know that God is good only; that He is in no wise evil, does not coöperate with evil, does not make use of it for any purpose whatever. Our God is good—supreme, infinite, untainted good. We believe that all the problems of life and of evil must be solved, and may be solved, in some other way than by putting upon the estimate of God the supposition that He has involved Himself in any one thing for the discomfiture of mankind or of you.

We believe that one must know that the law of God, the fundamental law of being, is the law of life for you; and at this point, in the name of Christian Science, I declare that there is no law of God against you. You are not under stress of con-

demnation or damnation. God is not ministering to His people by the application of disease, and pain, and agony. God is infinite good. To know God aright one must understand that always, so far as humanity is concerned, He is by nature, purpose, and law, good; the very dearest and nearest friend to everybody and anybody; that He is always a very present help in all kinds of trouble to all kinds of men and women.

We must understand that God is the healer of all thy diseases, and we must be so specific and so practical in that understanding that it should mean simply this,—that that which means God, that which means law, and power, and opportunity, and privilege, that which means the fundamental rule of the normal order of the universe, may be available to mankind, may be applicable to the healing of disease, and as such is equal to the elimination and expulsion of disease, and is the only thing which is equal to it.

If we are to be stoned, this is the place to stone us. We insistently entreat mankind to divest itself of the assumption that God does any evil whatever. We entreat the world to make its stand and try to get along to-day and to-morrow and forever with a good God. For what purpose? What does it matter if you consider God as being the author of disease or not? It matters just as much as does the difference between heaven and hell. Look on this race, penetrate its anguish, listen to its breaking hearts, and ask what is the matter with us, and you will get your first answer when you learn that the primary difficulty with this race is that every man and woman is more or less afraid of God.

Poor, poor humanity! What an awful penalty it pays! How unconscionably it has been imposed

upon. What a penalty it pays for being afraid of our dear God. This is the universal fear which permeates the entire philosophy of humanity and constitutes the primary cause of universal, racial, bodily ill. I have no time in which to vindicate that statement by way of argument; I have to speak with more or less effrontery because I cannot amplify all these statements. The world has been considering this subject for 6,000 years, and although Christian Science promises to solve it, and does not expect to be 6,000 years in impressing that solution upon mankind, nevertheless, obviously, I am unable to do more than touch upon it here and there to-night. But this is to be conspicuously observed as a part of the teaching of Christian Science. Our God has ordained nothing, not one thing, which is vengeance for you, not even damnation for you, not even a wrathful destiny. The whole problem when solved will leave us with a splendid, satisfying, competent, adequate, and loving God.

If sickness be not of God, from whence cometh it? Here is another point which is rocky in the theology of the world—the "origin of evil." People have stumbled and have despaired over it. Thousands of men contemplating the mystery of evil have committed suicide in their agony; and now comes Christian Science to solve this long puzzle of the ages.

Sickness instead of being a natural concomitant of life, instead of existing because it has a right to exist, is declared to be wholly illegitimate and an abnormity altogether without basis in God or Science, without basis in fact or order or in law; without a legitimate right to exist. Christian Science declares that disease is a disorder of humanity instead of a rule and consequence of God. It declares it

to be a monstrosity of human procurement, and as being outrageously imposed upon this race. And coming thus in this crusade against disease, it faces it with the understanding that sickness has no right to infest you, no right to spoil your life; it comes absolutely to expose all kindred evils as mere negations resulting from a well-nigh universal mental aberration on the part of this race.

So then here is the distinctive point in our teaching. It is that you need no longer contend against a leviathan of evil that has unobstructed power to crush you. Not at all. It comes to expose evil so as to make it clear that you may be its victor instead of its victim. It matters not so very much to the man who is sick whether the sickness is of God or not; the one important question with him is "Can I be cured? Can I be saved?" That is the most practical question of all time and of mankind, and as a practical question, it demands and is entitled to a practical answer.

To declare that the only way of salvation is a mystery is not practical. To declare that the only feasible way of salvation means that you are to die first, upon the theory that if a man is dead he may be happy or not, is not practical. Nothing is practical in the way of salvation other than salvation. A hope of salvation does not mean salvation at all.

Fear is a mental activity, but I ask you to consider this, as sensible people of the Twentieth Century—if you are to be saved you certainly ought to know it: How much of salvation does this race need? Go to every man and learn what it is that clusters near his heart by way of trouble, and he will tell you: "I want to be saved from this misery." And long before you have gone down the procession of mankind you will find that they want to be saved

from everything that maketh the mourner, that distresses by way of wound or trial.

Now comes the question, "Can you be saved or not?" We are in the midst of trouble by our own confession. We want to get out. Can we do it? Almost everything by way of philosophy and religion, declares that you cannot get out; that the only way to get out is to die out, and Christian Science comes and declares that you can get out of the whole outrageous business now.

Then comes the question: What is the way of salvation? Is there a new Saviour? No, there is but one. One is enough. There never will be another; no need of another. Then comes the question: What think ye of Christ? What must a man believe concerning Christ in order to be saved? What do the people of England require in this respect? What think ye of Christ?

The Christian Scientist is taught to believe that Jesus as a mere bodily condition was not divine. He is taught to understand that it was the Mind which was in Christ that was divine. He is taught that the sublime spiritual individuality, that august endowment from on high, that spiritual understanding, without measure, without boundary, without horizon, that grand, splendid, noble, spiritual grasp and apprehension and knowledge—this is the immortal Christ. Therein is the divine son of God.

What Mind was it that was in Christ? Paul says "Let this mind be in you," because it was the Mind that was in Christ that was divine, that constituted the Messiahship—that is, the Saviour. It was this Mind that healed the sick, that raised the dead, that raised Jesus from the dead, that walked upon the waves, and moved mountains. It was the Mind that was in Christ that saved Jesus from the taint of humanity.

It was the Mind in Christ that was before Abraham. Therein is not only the eternality of Christ, but the immortality of man, exhibited and represented. It was the Mind that was in Christ that came to do the will of God. This he referred to when he said: "My Father is greater than I," but "I and my Father are one."

It was the Mind that was in Christ that came to fulfil the law, not to overturn, not to act in contravention of law, not to upset the rule of nature, but to demonstrate the law. The whole Christian mission practically was the enforcement of law. This splendid representative of omniscience, this one who knew more than all men about God, man, and the universe; this one who was always wise, always right, always lawful, always perfect; this one really attested his entire mission by enforcing the divine law of Life, the harmony of good, of immortality.

He was the attestation of the splendid fact that God, by way of nature, purpose, and law, is equal to the healing of the sick, and is ready, ever ready, according to his changeless nature, to do it. What think ye of Christ? What must I think, or what must other persons think, to be saved? I must know that when Christ overcame sin he overcame that which had no right to be. I must know that when he overcame sickness, he overcame that which had no right to be; that he did not compel nor demolish anything that God had ordained, anything that God respected, anything that needed to be or continue.

You have got to understand that when Christ Jesus overcame evil he overcame an abnormity that had no right to exist. If one were to contend for the opposite proposition he would be obliged to

sustain the proposition that Jesus Christ came on earth to undo, to subvert, the divine rule and purpose. You cannot think of anything more grotesque, more tragic, or more farcical than to suppose that a wise God would institute the undoing of His own wisdom, the undoing of His own purpose and provision. The mere fact that Christ Jesus overcame disease ought to carry with it the conclusion that disease ought to be overcome.

What must I believe? I must believe that everything he did was in exquisite accord with law. I must believe that he understood the law governing the cause. I must understand that his was an object lesson for the instruction, for the guidance, for the redemption of this race, and now I come to declare the most important thing of all. It is this: When Christ Jesus reformed the sinner he did it in the only right way, and when he healed the sick, he did it in the only right way. Again if we are to be stoned, here is the place to cast us down. We rest upon this abrupt, startling statement that Christ Jesus healed the sick in the only right way. He did it, and when he did it according to the only right way all the people were healed of all manner of diseases spontaneously.

Think of it. Think, Christian men and women. I ask you to consider what would happen if you could sustain the alternative. If Jesus did not do it in the only right way, then there is a better Saviour than Christ Jesus. We belong to a race that has tried every other way in which to heal the sick. We belong to a race which has for 4,000 years been coaxing matter to heal all of its diseases. We belong to a race that has swallowed all the matter there is in the world, or most of it, and yet a race which buries fifty million people every year.

Think of it. Fifty million people die every year on this globe. Would it not be well for them to consider the only right way? We come to plead for more reliance upon Christ and Christianity. We come to declare that the people of this world are not getting one thousandth part of the good of life out of Christianity, out of the true knowledge of the Science of Life they are entitled to. We come to plead with men to learn that in Christ and his way and his teaching and his rules you have the possibilities of irresistible, competent, and adequate salvation from all your misery to-night.

What think ye of Christ? We think that in Christ we have an object lesson for daily living. We are taught to obey the Commandments, the Sermon on the Mount, and every mandate of God in Christ. We are taught that whatever means forgiveness of sin, whatever means atonement, whatever means intercession, mediation, whatever means heaven or redemption,—we believe that it is all adequately included, considered, and observed in the teaching of Christian Science.

I come to declare as against anything that anybody in the world may say, that no one lives, no one ever lived, who more adequately and unequivocally placed all his hope upon this divine Christ, or who was ready to accept more through Christ and Christianity, or who derived more through Christ and Christianity, than we do. What must I do to be saved? I must understand that Christ Jesus proved, absolutely demonstrated, this one prodigious thing, namely, that you are entitled to dominion over all the earth.

About four or five months ago some one sent me a newspaper with a portrait of a woman and a few remarks beneath to the effect that this woman

had been sick with rheumatism, in bed, for seventeen years. During that time she had read the Bible through sixty-six times, and was then reading it through the sixty-seventh time. Alas, the poor woman, with how little avail did she read that Book! Why, my friends, let me remind you that upon its first page almost is the declaration that God gave man dominion over all the earth; and is that true or not? If not, we may as well throw the Book into the fire. If it be true, what does it mean to men? It ought to mean that God, before Adam was born, provided a natural inalienable right on the part of men to dominate over all the earth. That surely ought to mean dominion over your body, your business, your household, your affairs, your environment, your circumstances, your condition. It ought to mean just what it says.

Is there anybody in this crowded hall who could say he knew of anybody exercising dominion over everything? What is the matter? Is there something the matter with God, or man? There is something the matter with man, and he admits it. Man says we are a fallen race, and we have been damning Adam and Eve for six thousand years because they fell and dragged us down with them.

What is the matter with this race? Everybody is afraid. They are taught as babies to be afraid. Our mothers begin to scare us as soon as we can listen and take note. It is: "Darling, don't do this, or some awful thing will happen." "Don't eat that ice cream, my dear little thing." "Why not, mamma?" "Oh, because you will have about fifty or sixty different kinds of stomach ache if you do!" And just as soon as we get away from our mothers we find that everybody else is engaged in the business of trying to make us afraid. We are taught

to be afraid of the sun, afraid of the air we breathe, and of the food we eat and so on.

The commonest form of fear is that which scares people out of their digestive integrity. I remember how they scared me out of my food. It was declared to you that this was my first public appearance in England. I came here in a private way about twenty years ago. I was not exactly a corpse, but I was in a fair way to be one. I came here as a post graduate of a sanitarium in America, wherein I had sojourned together with all the environment of misery for about a year and a half. Failing to cure me, they decided to ship me to England, but before I came over here they got me so that I was afraid of everything in the way of food there was in the world, and I tramped all the way around Great Britain with bottles of baby food. I would pay five or six dollars a day for board, and then have to hire a steward to cook the baby food. Now I know I was scared out of my food and of the capacity to digest it, and I never could digest my food until I was taught in Christian Science. Although it may not seem to be a very dignified utterance, it is certainly by way of practical testimony for me to say that I can digest any food in England. I am no longer afraid of my food, nor of my stomach.

Let me pause here just one minute. What is the matter with us? We are gratuitously afraid of nearly everything. If you will stop being afraid of your food and of your stomach, because you don't have to be afraid, you will find that in consequence thereof your stomach will spontaneously behave itself. You will find that according to a law which is as old as the universe you can digest your food if you will stop being afraid; if you will stop insisting upon it that you cannot do it.

Be not afraid. You are entitled to dominion. On this point what does Christian Science teach? In order to be saved you should know that when Christ Jesus said "Go thou and do likewise," he meant it. When he said "These things shall ye do and greater," he meant it. When he said "The kingdom of heaven,"—the kingdom of harmony—the kingdom of health and life—"is within you," as possibilities, he meant it. You are entitled to dominion over your business, over your affairs, over your health. Each one here may learn the way whereby to win, instead of perpetually losing. These then are some of the distinctive practical fruits of Christian Science teaching.

What think ye of Christ? Can you speak of one more benevolent, more comprehensive, more adequate, more calculated to meet the need of a splendid, perfect manhood? Can you think of a more dignified mission than that of Christ in the fulfilment of law? Can you think of more that means salvation? Can you think of more by the way of promise than the one which promises to equip you now for salvation and declare that this is its day?

I would not speak by way of odious comparison, but I ask you, in the solitude of your own judgment, to declare whether or not you think this is Christlike, Christian, moral, and redemptive. I am familiar with every statement of Christian creed known to man. I believe that all that is claimed for historic Christianity, all the interpretations that have been vouchsafed to man concerning Christianity and its precepts, have not filled the full measure of Christian Science teaching. Not for one moment would I stand in an attitude of defense, nor for a moment contend with anybody in acrimonious debate on the subject of religions; but, coming in a

time when we are challenged, when attempts are made to impeach our purpose and the rectitude of our endeavor, and the outcome of our work, I am unequivocal in asserting that we know Christian Science as a religion is pre-eminently God-like and spiritual, pre-eminently Christ-like and Christian, pre-eminently moral, redemptive, regenerative, and that its sole purpose is to enforce the declaration of Christ, "These things shall ye do."

We are striving to do nothing other than that which he declared we must do and can do in order to be saved. What does all this do for the man who believes it? He loses the hideous burden of fear. We are not so much afraid. We are not at all afraid of God. We are not at all afraid of a devil. We are not afraid of hell, and we are not so much afraid of sickness, not so much afraid of the ordinary occurrences of life. I believe that if it could be ascertained, it would be determined, that we are not half so much afraid as we used to be, and likewise, that we have lost one-half of the havoc of fear. Fear, according to Christian Science, is an outrageous imposition upon you. Nobody would be afraid for a moment if he knew that he had dominion over all evil. Just as soon as you learn to prove this dominion, you cease to fear; and that is what we are doing. Line upon line, precept upon precept, we are resisting, we are overcoming; we are dominating, manifesting a supremacy, we are winning, we are happier, more joyful, more self-contained, more reliant, more favorably expectant.

If we were to boast at all it would be to declare that we are gaining a knowledge and a power that very largely enable us to overcome evil, and it is for this that we sound forth our gratitude, and because of this we insistently testify to mankind.

Twenty years ago, in this very London, I was a dying man. Your London physicians gave me no hope. I was miserably, wretchedly sick. I had suffered the torments that would have been sufficient for the damnation of the race, and it was only as a last resort and in desperation that I reluctantly, without faith, turned to Christian Science and was healed. I have been living twenty years in consequence, and now I am one of a million of the same sect—a million people that have been turned from beds of disease and from their graves. No wonder that we stand with such confidence to proclaim "I know that my Redeemer liveth."

Christ Jesus healed the multitude of all manner of diseases in the only right way. How? What did he do? Christian Science testifies thus—Christ Jesus was no mystery worker, no spasm of interference with law and rule, but the fulfilment and enforcement of law. We have, we believe, learned the truth. We have learned the rule. We have learned the modus operandi, and the result of this practice, still in its infancy, has been that every disease in the long list accounted fatal and incurable, has been healed by Christian Science treatment, every one without reserve; inaccessible tumors, malignant cancers, the worst forms of consumption, blindness, epilepsy, locomotor ataxia, leprosy, Bright's disease. These, in thousands of instances, have been healed, proving beyond the possibility of controversy the statement that there is something that will heal all manner of diseases.

Now, it is not a very gracious thing for a person to come before the wide, wide world and utter an impeachment of its system, or of its venerated custom, and yet I could not possibly do according to my purpose if I did not admit this,—that whoever under-

stands the way of healing according to Christ necessarily criticizes. He necessarily discovers defects in every other system, and while I have no tirade of abuse, nothing but a simple analysis to offer—I ask you nevertheless to consider the matter from the standpoint of pure reason according to a logical sequence, and according to the most exacting demands of science.

Christian Science impeaches the medical theory and its practice. It has no enmity, not a word of unkindness, concerning the splendid men who have devoted their beautiful faculties in behalf of the sick and suffering. No; and yet it recognizes the fact that no one on earth so greatly deplores the inadequacy of that system as does the physician himself. I have a little on this particular subject to say at this moment, and I will ask you to consider one or two things. First, the medical system is impeached for the reason that it is not a science. It does not pretend to be. It declares that it is not. It admits that it proceeds tentatively, that its progress and operations are experimental, and very largely accidental. For this reason there is no stability. The theory changes every night, and the practice changes the next night.

I remember very well the time when they used to bleed everyone who was sick. Our first American President was bled to death. He was killed by being bled three times. After that they struck another habit, or fad. It was the use of calomel, and they kept this up till they found that calomel loosened everybody's teeth, and made them drop out; then they stopped it. Then they turned to a very quaint habit. They got the blue glass habit we used to have in America. I do not know whether it ever blighted you, but you would see people sitting round

under a pane of blue glass and have the sun shine on them. Then we came to the X-ray habit. That will probably be outgrown now, since it has been asserted that the X-ray causes cancer.

We go on till we come to the microbe theory, and just as everybody was scared almost to death with microbes, according to the customary rule some other physicians came to the front, and declared that microbes were not the cause of disease; that a microbe will not invade or infest a body that is perfectly healthy, because, in point of fact, it is really a symptom rather than a cause. But as soon as one goes another comes. We have now the very fashionable habit called appendicitis. Out of the fund of your own observation you have occasion to note that theory and practice are perpetually changing, and never promising to undo the habit of disease.

Do you know that somebody told me that I ought not to tell stories to an English audience?—but I believe I will disobey. I do not know what you will do to me, but I am going to tell you a story about appendicitis. I heard it over in America. It was to the effect that in consequence of a trolley accident ever so many people were injured. They called in some physicians and surgeons to minister to them, and in course of examination they found one man who was insensible. They were puzzled about it, because there was no wound or broken bones, nor anything of that kind, and in their quandary, not knowing what to do, one man spoke up and said: "Well, what do you say to operating on him for appendicitis?" "Well," they said, "suppose we do. We have got to do something." So they took the man off for the purpose of an operation, and as they began to divest him of his clothing they discovered upon his neck a little ribbon, or string, with

a tablet, and on the tablet were these words: "In case of accident please do not operate on me for appendicitis, because my appendix has been cut out twice already."

Christian Science impeaches the medical theory because of its defective estimate concerning the primary cause or essence of disease. Until the day of Hahnemann it was customary to ascribe to matter all that there was by way of causation. Hahnemann declared that the world would never solve its problems until it entered the mental realm, and Christian Science explores beyond these discoveries, and declares that the primary cause of the bodily impairment of this race is in the mental realm, mostly fear, and it declares this one thing that ought to arouse the most intense hope and joy in this world, namely, that when you really decide upon what is the primary cause of disease you will learn that it may be cancelled. Then you learn that disease can be cured, because its cause can be abolished; and one reason why these incurable diseases are being cured is that the Christian Scientist is learning that what he has to do is to expel cause; and Christian Science practice is after the fashion of expulsion, elimination, whereby abnormity, that twists, and warps, and distorts the human organism, is expelled, and whereby the same human organism spontaneously recovers according to divine and fundamental law.

Again, Christian Science impeaches the medical practice because of the inadequacy of remedy. In the city of Paris a few weeks ago one of the newspapers published a communication from a physician declaring that there were not more than sixteen drugs that exercised any curative efficacy upon disease. In New York last fall one of the leading

professors declared that of fifteen hundred remedies listed in the pharmacopeia, not thirty of them had any efficacy whatever. In New Jersey another physician declared that there were only two, and likewise there are others coming forward to confess the hopeless inadequacy of drugs in the conflict with disease.

Now what is the right way? How did Jesus heal the sick? Was it Mind or matter? Which was it? It was the Mind that is God—that created the universe, that exercises all power, that affords you existence, that induces all the activities of life. Mind is the inducement. Christian Science comes to declare that that is the omnipotent God. The omnipotence of Mind means the omnipotence of God. It is the Mind that is God, the Mind that was in Christ, that is the power that Christ Jesus manifested; and that power is available to you and to every one that lives. It is equal to the mastery of disease. Nothing else is. We are proving really to our surprise that this Mind is available, that it is at hand, that we may take hold upon it, exercise it, wield its efficacy, and become the possessors of its splendid benefits. Christian Science Mind-healing is the enforcement of divine and fundamental law, and incidentally it is the expulsion of every abnormity, every monstrosity, everything that is unrighteous.

Much by way of uncharitableness has disposed itself upon this redemptive gospel; much more, alas! —and I say alas for humanity—much more has uncharitably disposed itself upon the venerable woman who has discovered, who has demonstrated, and who has taught and published this interpretation of Christianity to men, and yet although sometimes a burst of deep regret springs, involuntarily, as

we think of the ruthless assaults upon this gentle and revered tender-hearted woman, there is not one word to utter in defence of her. It would be beneath the dignity of her mission, it would be beneath the dignity of my pursuit and purpose, to cross swords in disagreeable conflict with those who rise up and ridicule or defame. No. This woman who has stood with her hand burning for forty years in the fire of antagonism and assault, this one who, in spite of it, has learned to be more godly, more upright, more honest, more uncompromisingly faithful; this one who has learned to be charitable, compassionate, and loving,—this one has learned, as we have come to know also, that there is but one answer to the world and all that it chooses to say, and that answer is justification.

You may assail anything on earth, but no man can do anything to justification, and I submit to you that one million people redeemed from vice, from sin, agony, fear, wretchedness, poverty, and the confusion and dismay of life—I submit to you that those people stand forth before men, before citizens, stand in justification of this movement, in justification of this ministry, in justification of her sacrifice, and in justification of her silence. Millions are coming out from under the cloud of grief and doom, and as they find the fear cast off, as they find the heart less burdened, as they find the balm that pours itself upon the wounds of life, they know that they have come into their own and they are satisfied.

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THE POWER OF THOUGHT

BEFORE coming to England Mr. Kimball said he was told he would find in Aldershot an audience composed of men and women who were accustomed to look well into things, who were accustomed to analytical study, who were more or less profound concerning their examination of the problems and the vast things which went to make up man's being. He had come to talk to them about a subject which was as old as man, as old as God himself. What did the term Christian Science mean? It simply meant Christian knowledge. As a Christian people they believed that the divine Christ had absolutely demonstrable knowledge of God and man and the universe, of creation and power, and of everything that was included in the actuality of being.

Christ Jesus knew something, and his knowledge was Christian knowledge. Therefore they would understand that Christian knowledge was not a new thing. Christian knowledge, he would remind them, had been interpreted to this world for eighteen centuries, and there had been many scores of beliefs, and many creeds, and many doctrines, and even after all the eighteen centuries there was still a great variety of opinion as to what Christianity was, and what Christ really meant, and what all he did really amounted to. And yet he asked them to bear in mind that in spite of all the theorizing of the ages there was such a thing as the truth about it all, and the truth about Christianity was the Science of it all.

NOTE: It will be noted that the report of this lecture is given entirely in indirect discourse.

Christ Jesus, when he was teaching them, told his disciples that they did not understand it. He told them they could not then, but he declared prophetically that the time would come when they would understand it. He said "Ye shall know the truth, and the truth shall make you free." Free from what? Everything that wounded them; everything that meant distress and tragedy; everything that meant pain, and worry, and woe, and sorrow.

"Ye shall know the truth, and the truth shall make you free." Know the truth about what? You shall know the truth about being, about life, about man, his legitimate destiny, and the possibilities of his existence. You shall know that, and when you know that, it will make you free. And for all the centuries people had been praying that they might know it in the hope that it would do what was promised of it. And Christian Scientists were the people who declared that it was being revealed. Christian Science was urging on humanity the comprehension and appreciation of man, and it was literally doing what was promised.

It was freeing the world beyond the scope of its fondest hope. The subject was vast—it was as vast as was infinity, and he could barely touch upon it that day. People had been puzzling over it for ages, and he could not solve the problem in one hour. He would touch upon one or two of its phases. It purported to do pretty well everything for humanity that was needed. Christian Science was the Science of Life, Mind and health; the Science of creation.

The one principal thing that he was going to talk to them about was the power of thought. He came to a people who were in perpetual lamentation over their agony and distress, to people who would want

to know that there was a possibility of salvation. He knew that the hour would come when every man would look around with the desire to say: "Is the best being done for me that can be done?" Coming with no other purpose than to lay before them certain information for them to consider, which, if considered by them, would be an everlasting advantage to them, coming to ask nothing for himself, nothing for the Christian Science movement, nothing for any of its adherents, but coming alone in order that they might learn, if they cared to do so, something of the vast promise that was now at their door, he would ask them to consider one or two things.

Christian Scientists were accustomed to say much for their religion, but one thing in particular, viz., that it reconciled reason to God. They included men and women from almost every denomination in the world. They did not come before them as a lot of pagans, or as a lot of aborigines. They had believers from every church. They knew all about Christianity, as usually accepted, from beginning to end. They came in the name of those who declared that no longer was a man obligated to believe in something he could not understand. The hour had struck when man could learn that the exquisiteness of his reason might be reconciled to the exquisiteness of God. No longer was there any mysterious link or unfathomable dark abyss between the two.

Lest some of them might be tempted to be afraid of him, he wanted to say to them that as Christian people they believed as much as anybody in one infinite, individual, spiritual, self-existent, all-creative God. They believed in one divine Christ, one adequate and acceptable Saviour, and one Christian salvation. They believed that there was none other

way than the way through Christ, and none other needed. They were believers in the Bible, and they accepted the Scriptures as revealed as their guide to eternal Life. They believed no other mandate than that of God and Christ. They believed and they were taught life, according to the highest conceivable ethical and moral standard. They were taught to be more honest and upright. Indeed all the teachings of Christian Science, and its splendid impact of thought, brought to man greater happiness, longer life, more dominion, more control, less flurry, less misery, less pain, less anguish. It healed the broken heart, and dried copious tears. Secondly they need not be afraid of him, because they did not have to believe a word of what he said. They were perfectly safe. He wanted them to consider, for a moment, the power of thought.

Without thought none of them would ever have been born; without thought no country ever would have been discovered or colonized; no government ever would have been organized; no city ever would have been built. Their vast and superlatively great city of London never would have been a thing of any consequence at all without thought. All their society had been erected and formulated by thought. Their education, their politics, their art—all that went to make up the paraphernalia of their social life was in consequence of thought; all the commerce, all the manufacturing industries, all the business, all the agricultural pursuits, all the coming and going of humanity and the world was in consequence of thought.

Thought committed all the suicides, thought committed all the murders; all the sin was in consequence of thought; all the anguish and woe was in consequence of thought; all the temper amongst

men was because of thought; all wars had been in consequence of thought; indeed, so conspicuously active was thought that he would remind them that the two Napoleons were two thinking men and by reason of their thinking they had plunged all Europe into tumult and disaster. Thought had overturned empires and obliterated races; without it humanity would cease in a minute; without it all things that man's hands worked would perish and crumble.

He was only reminding them of that in order to bring to their consideration that one thing—that thought was the one supreme animus of humanity. He wanted to remind them that the wisest men in the world would persistently tell them that humanity had very little correct knowledge, that their knowledge was not proved to be true. The wisest men would tell them that the great realm of knowledge lay almost unexplored.

Let them follow this line of reasoning. He did not expect them to take it all in and at once say: "Oh yes, it is so." He knew that sometime they would think about it. Thus lay their pathway to the only possible help—every other highway and every other lane led to nothing but disaster.

Consider the human race; contemplate it as a long procession, and what distinguished it? At the bottom of the line was the Hottentot; at the top such men as Shakespeare, Longfellow, Abraham Lincoln, Franklin, Gladstone, and so on. What was the difference? In the mere matter of animal and physical comparison the fellow down below was superior. The chances were that he could digest his food better than the other men. The chances were that the animal tissues of his body were better than those of the other men, and that his blood circulated

better than that of the other men. At the World's Fair at Chicago it was decided that the best specimen of physical manhood was a South Sea Islander. But what distinguished them? The distinctive difference was in the realm of mind. The man at the bottom knew least, and the man at the top knew most. Let them consider that and they would find one trend of thought pervading the whole thing. It was that every man, woman, and child represented what they would call a materialistic belief of life, materialistic philosophy, a materialistic estimate concerning the origin of man.

At that point he urged upon them one of the most important declarations of Science. It was this: Causation or primary impulsion of being was actually in the realm of mind and not in any matter at all. Christian Science was always with them, and in its modus operandi it was impalpable. They had got to take it on trust, and that seemed objectionable. For of the invisible mind action, man says: "I cannot feel it, I cannot smell, hear, or taste it," and he declares it is not good.

He admitted that that which healed the sick in Christian Science was something they could not smell. But having already reminded them that the thought which created the habit of the world was also invisible—they could not smell that, either—was it very strange to say that that which would work to heal was also invisible but nevertheless absolutely superior? Whether they were materialists, or whether they believed themselves of divine or spiritual origin or creation, it was just as true.

Holding up a flower, he said: "This is a thing." Something was the primary animus of that thing. Whatever was primary by way of impulsion, was the principle by reason of which it existed. Whether

they called it mental or material, could they see the principle by which it existed? Could they smell it or feel it? No! That flower would never have existed had there not been a law to induce the activity which brought it to pass. Could they see the law? Could they smell it or feel it? No! That flower existed because of the exertion of some power.

Did they ever see any power at all? No! Let them go and look at a steam engine; let them go and fire a cannon—could they see the power? No! Nobody ever saw any. The only thing they could suggest was the theoretical supposition as to what caused it; but they never cognized it at all. They said that the thing existed because of an atomic substance—but this was absolutely theoretical from beginning to end. There was nothing more tangible, nothing more palpable in the materialistic view concerning cause and law and power than there was in the theory of Christian Science.

Let them examine for a moment what the atomic theory did for them and him. Christian Science repudiated it at every point. What did it mean? It meant that every one of them would be eventually annihilated. It meant the utter and irretrievable extinction of every man and woman and every life. Why? The reason ought to have discovered itself to man long ago. It was simply that if man be the offspring of man, intelligent dust, then he will return to that dust for the simple reason that nothing could possibly outclass, or exceed, or rise superior to its source. If their source was the dust—then unto dust literally everyone of them would go. How useless was prayer according to the atomic theory! Why, it would be folly, abject waste of time and endeavor, to worship in a church, or read the Bible, or pray,

or even to try to find God. There was nothing but oblivion for the atomic theory.

What did Christian Science come to plead for? The recognition of God as the creator of the universe and man. He did not mean a man with grey whiskers and grey hair with a purple robe sitting on a white throne. The age of that puerile picture of God was past. It came to plead for the recognition that God was the very infinity of wisdom, the infinity of knowledge, of Truth, of power, of law, of capacity. It came to plead for the divine Mind as the only creator of being, and no being was actual that God had not created. One might say "That is nothing but theory," but there came the satisfaction of proof. It was simply this. When they came to understand that life had an immortal basis with God, they would begin to live longer; they would begin to lose their fear of death; they would begin to lose their fear of constraint and limitation. When they began to learn that man had his fountain and his maintenance with the perpetual Mind; when they learned that man would exercise dominion over his surroundings; when they learned and began to find that the actuality of power was in God, good, or Mind, then they would find they would overcome the theory of evil power.

It has been declared, he said, concerning someone in England, that years ago two or three medical students decided to try an experiment on a man, and by arrangement one of the students met the man and engaged him in conversation as he was passing along the road. He told the man he was sick, but he retorted: "No, I feel quite well." But the student persisted, and said he should see someone about it, saying: "You may feel well, but you are not." Further along the road another student met the man,

and said much the same as the first, but the man replied: "I don't feel bad." The next student waylaid him and said, "You have got so and so, and if you don't look to it you will die." The man, continued the lecturer, went home and died, and it was of the utmost importance to everybody that lived on this planet to decide whether that man died according to law or not. He died according to some impulsion, to some rule; but it was not law.

Supposing they had gone to the man and been called upon to heal him, would it have done any good to have put a plaster on his back? No. Any good giving the man pills? None at all! Christian Science came to declare that the diseases of mankind were not according to law, but according to mere belief. That was the reason the man died—the only reason in the world. Christian Science declared that the death of man and woman was not according to law, but according to outrage, according to the abominable imposition upon mankind, according to a gratuitous, wretched, and spurious pretense of power and rule.

Mr. Kimball told of the case of a man who had lost much flesh, but was later restored to health through Christian Science. What was it that was killing him? The carnal mind; a mind of death, the philosophy of disaster, the philosophy of theory, the network of doom, and all the misery caused by a materialistic sense of life and law. "To be carnally minded is death." The business of the carnal mind was to scare them to death, to torment them, to limit their existence, to put upon them the blight of spurious law, rule, and burden. "To be spiritually minded is life and peace." "Let that mind be in you which was also in Christ Jesus." What saved that man? It was a little of the Mind which was in

Christ. It was just a touch of the Mind that meant life, that meant health, that meant dominion, that meant law and God and good for man.

What was the mischief-maker doing for them? One thing that it had succeeded in fastening down upon the world was the law of hereditary contamination.

They were a poor stricken race, crawling upon the face of life under the blight of supposing that they had been stung even before they were born, stung by the venom of mischief and that they must be limited. What did that law of heredity include? Why, it included the supposition that they had got a sort of job lot of diseases around them and that people possessed only second-hand things of no interest to them.

He did not presume to intrude upon their affairs, he understood that it was a delicate matter to ask them to put aside their misery. Yet he would be a recreant to his purpose if he did not say to them that it had been determined that the long-drawn-out mystery of hereditary contamination was no longer a mystery. That trouble of mankind had been solved, and to-day Christian Science with the utmost honesty exposed with vast amplification the whole network of hereditary disease, declared what it was, and declared that every bit of it could be annulled.

One reason why Christian Science practice was resulting in the cure of hereditary diseases with the utmost simplicity was that it was the master of what was called hereditary mystery. He could testify concerning hundreds of cases of the most wretched hereditary diseases so-called, which had been healed —many of them almost instantly. But they never knew it was true until they proved it. Think of the hope, of the promise, in learning that that one dread-

ful thing at the doorstep of their life had been found to be something that could be annulled. Materialistic theory concerning law and power declared that they were limited concerning opportunity. How common it was to say: "A man has one opportunity in his life. If he loses that, he will probably never get another." Another outrage! One and all declared that they were limited, that they could go only so far, and do only so much, that they were in the narrow groove of restriction and hindrance. Humanity was a dwarf, a wretchedly circumscribed state of life. Christian Science came to declare that, instead of all that, they had an unlimited right to unlimited manhood and unlimited womanhood.

How did that rule strike human existence? Let them go to a man and ask him his estimate of human life and he would tell them: "I was born without any consent on my part; I was thrown upon the earth without any consultation at all. I began to cry the day I was born, and I have cried every day since." The man would tell them that after a while came the disappointments of life; then came the time when according to a supposed law he became almost an imbecile; his mind became debauched; his memory weakened, and life became a burden. He had almost become heartless and heartbroken, without any vista except the grave and mystery. He even wished he had never been born, and many times he wished he were dead.

He (Mr. Kimball) said that humanity was thus under the blight of outrageous materialism, and the theoretical philosophy of death and mortality. Carnal mindedness would kill anybody if they gave it time. To have the right understanding of being meant life and peace. No sooner did they reach the age of usefulness and maturity and manhood than

they expected to be undone. It was most common in society to find a lot of people a little past middle age getting together and telling each other what they could not do any more. Was it a question of mind or matter whether they could continue to be a man or not? It was a question of mind, and a very poor article of mind, too. So absolutely immediate was the effect of belief over the body that if they were cold and wanted to get warm they could do so by taking up an imaginary dumb-bell three or four times.

The materialistic theory of life absolutely bereaved every man of legitimate dominion over matter. That theory, or philosophy—they were equivalent—reconciled man to being the victim of matter instead of the master of it. The consequence was that every human being was burdened and twisted and distorted more or less. That was illegitimate aggressiveness. There was nothing normal about it. They would learn that they might become the master of theory, that they could absolutely overcome it and release themselves; and then they would know that they had entered the door of heaven, that they were inside, and that they would never get out of heaven again.

Aldershot, he said, was a military centre. He presumed that in the theatre there were some military men. He dared say that the military men had tried to decide why the Japanese army overcame the Russian army in the late war. They had doubtless found many reasons, but there were two reasons that were of greater importance than all the others. The philosophy of the Japanese inclined him to a subordination of sheer individualism in behalf of a splendid coöperative unit. There was no army on earth to-day that operated with such abso-

lutely subordinate individualism and with such splendid unification of purpose and result. Another reason was that the philosophy of the Japanese divested him more largely of fear than any other nation in the world except the Turk. The Japanese was less afraid of death than any other soldier in the world, and these two things and nothing else were what made the Japanese a superior military people.

Fear was the paralysis of humanity, an outrage on humanity. The whole thing was illegitimately imposed upon them. Even doctors had admitted that if the world and humanity had never departed from the normal there never would have been any sickness. Christian Science declared that sickness was abnormal, and promised its extinction; it promised to annul the law of heredity, to annul the law of disease; it promised to bring every evil under the vast legitimate dominion of man.

He said he wanted to try to reconcile reason to God. Let them look for one moment at the mission of Christ Jesus. Every Christian with more or less intelligence subscribed to the proposition that in some way Christ Jesus showed and manifested a divine purpose, that he demonstrated law, and moreover, that he abolished the law of sin and death.

There was a verse in the Bible that would redeem the race if people only understood it. "Christ hath abolished the law of sin and death." Christ was not a mere figure upon a tree. Christ was not simply a babe born of Mary. Christ was not something that could be killed upon Calvary. Christ was vastly more than that. Christ was the very offspring sent in manifestation of Mind, of omniscience, of the spiritual allness of God; and it was that Christ which came with the understanding, with the Mind and power of right philosophy, knowledge, and right

Science. It was the Christ that came to show them the way whereby the law of sickness could be abolished.

What did it mean to abolish it? Christ came to cast down the idols of this race, to destroy and upset them. What was an idol? He called an idol that which man was afraid of, that which he bowed down to. One of the idols that their race was given up to was the idol of the so-called law of disease. Christians looked to Christianity for salvation, and the only Christian who really sought to get any benefit was the Christian Scientist. Could they exterminate anything that had a right to exist? Did Jesus annul any divine law, purpose, or anything that had an acquired right to exist?

The promise of Christian Science was this. Christian Science came now in the name of the right Christ, in the name of the right Christianity; it came in the name of the right salvation to declare in favor of the right man, and of the right of that man to escape from misery now; and it came to show the way.

It promised to make known the right, it promised to lead, sustain, and transform life; its promise was fulfilling itself in human behalf to-day. One million people stood on earth to-day, most of whom would have been dead, insistently to declare that they had been delivered from the very depths of sin and vice and misery, from an open grave; and yet there were those, forsooth, who looked to it as a joke.

Let them go to the man who had sounded the very depths of misery as he (Mr. Kimball) had. Let them go and watch him die inch by inch alongside of an open grave; let them observe some mighty influence that dragged him back, restored him to

life, usefulness, and happiness, and they would find a man who would regard it as no joke.

Let them go to the home of the drunkard who had been debauched, see a whole family blighted, the wan and pale face of the mother spelling misery and wretchedness. And let them see upon that home the same influence at work, transforming that man, and now bringing life and spirit to the family redeemed from their misery; and it was no joke. He would spare in pity the poor man or woman who could contemplate the testimony of millions and see in it anything that would excite his hilarity or ridicule.

What was the redemptive agency? It was the interpretation of Christianity that had been vouchsafed to the world by Mrs. Eddy, and when they considered the vastness of her purpose, when they considered the splendor of the promise, when they considered the vast benefit that had accrued to the world, when they contemplated the prospect, when they contemplated the possibilities of the world under the influence of such a mighty transforming animus, did they wonder for a moment that that dignified woman had persistently refused to descend into the mud and quarrel with everybody who chose to lie about her?

He had been in hell himself—he was an expert on the subject. But he knew that hell was not eternal, because he had got out of it. And he was confident that if he got in again he would get out too, because he knew how to get out. But there was a time when he was consuming in hell, and in that hour there came to him the balm of heaven, and it stayed the flame of disease and death, and in course of time he knew what it meant. It meant that in the evolution of their race, the cost of the attenua-

tion of the human race, it was possible for somebody to grasp the splendid import of the Christian's humanity. He knew that although Mrs. Eddy was obliged to stand as firm as a rock in the sea, she had stood nevertheless against all odds, and had published that gospel to the world. He knew that she had continued to labor for humanity, until a million of mankind rose up and said: "I have been delivered from the depths."

Did anyone in England know of such a parallel? Did they ever read in the history of all ages of such an instance of benefit to mankind? What were they who were Christian Scientists to say concerning Mrs. Eddy? Nothing, except that she was living through the fire of antagonism, and asserting the propriety of her life, asserting the beauty of her labor, asserting a splendid vitality; and this was the justification that would be the indestructible answer to mankind forever.

Christian Scientists had no apology to offer in defense of a grand, noble, high-minded, loving, and tender-hearted woman, intelligent, cultured, profound—they had no apology to offer because, to-day, she was leading the most successful religious movement of all times. Because of the healing of the sick the Christian Science denomination was growing so rapidly that they were obliged, in order to accommodate the people, to establish a new church every four days. He hoped that sometime they might come to know what was stirring these people to such superlative gratitude and happiness and testimony.

Delivered at the Aldershot Theatre Royal, Aldershot, England, taken from Sheldrake's Aldershot Military Gazette.

THE DIVINITY OF CHRIST

IN the course of his introduction the chairman, Mr. Phillip Martineau, said: "People have asked me how it was that, being a lawyer, I could possibly believe in Christian Science."

I AM somewhat amused to know that anyone in England thinks it surprising that a lawyer should believe in God; that it should be deemed a matter of comment that a lawyer should believe that God is good; that a lawyer should have fixed his convictions upon the fact that our dear God has done all things well for man, and that He created man that he might have his being. I am amused that anyone should be surprised to find a lawyer who believes in the divine Christ, who believes that through Christ humanity is to be saved from all that torments it, all that infests its life. Why should it be thought incredible that a lawyer should believe in that which promises betterment for the race; which promises a better life and more of it; which promises the redemption of the race? Indeed, on the contrary, I am inclined to think myself that a lawyer, by education, by processes of thought, by reason of his ability to analyze, and to grasp, and to sit in judicial judgment, is pre-eminently qualified to understand Christian Science, and to know that it means for humanity every conceivable form of blessing, and to know that it means it all in the name of our God, as manifested by and through our Christ in a practical, lovable, and natural way.

All of you know that it is customary on the part of our theological schools to require a long time and much elaboration of explanation and study, in order to acquaint the students with the subject of theology. It is admitted that all this is requisite, and in line with this I admit to you my utter inability to traverse the vast subject of Christian Science in one hour, and I am going to rely upon your good judgment to relieve me from any expectation on your part that I ought to tell you everything that can be told about this vast subject.

I can speak only in a fragmentary way concerning one or two phases of it, and on inquiring of our people as to what I could perhaps best speak to you about, the answer was this: "For some strange reason, people are being told that we do not believe in the divinity of Christ, and we would like to have you make it plain to them that we do."

No theme could more easily engage my attention and my effort. It certainly is most appropriate and proper that a Christian denomination, coming to declare a new sect, as it were, should make itself very clearly understood on this most important matter. And although it may seem to be an old story to you, I am confident that by the time I have finished telling you something of what we believe about the divinity of Christ, you will feel that something has happened to you that will be of everlasting advantage to everyone in this room; because Christian Science emphasizes the mission, ministry, purpose, and the work of Christianity, of Christ, far beyond the ordinary understanding thereof, and brings vastly more of comfort, while increasing the favorable expectation of men.

What is Christ Jesus? All that we know about it historically is what we find in the Bible; but taking

the text as it is, we learn that Christ was the Son of God. What is God? In order to know what Christ is, we must know what God is; and surely it is with deep humility that I remind you that it means a great deal for a finite man to undertake to define infinity; and we come with uncovered heads into this presence, and with deep modesty undertake to declare what God is.

Men have quarrelled over the question and quarrelled over the answer for ages, but most of you have a belief about God that I shall not disturb; and in speaking with you, we can almost speak as if we were in accord because we all believe that God is one God; that God is Spirit or spiritual; that God is self-existent; that He is an individual, conscious, intelligent being.

We all believe that God is the basis and foundation, the source, cause, origin, and Principle of all that really exists; we all of us believe that God is Life, Truth, and Love; we all believe that God is omniscient, and we mean by it that God is all knowledge, that God includes all truth, all wisdom. We all of us believe that that all-inclusive wisdom is quite appropriately described when, among other things, we declare God to be the infinite, divine, all-inclusive Mind of the universe. We all believe that God is the only law-maker of the universe; and we ought to believe that no other law is valid; none has power to control us, other than the divine law.

We all of us declare that God is good, and we mean by that, that God is the infinity of good; and we ought to believe that because God is the infinity of good, He includes no evil, does not coöperate with it, does not use it for any purpose whatever; and specifically we ought to know that for this reason God has not procured nor instituted disease for any purpose.

We understand that this God is the creator of life and life only. Now the Mind, the intelligence, the infinite wisdom that is God and that created all things, created Christ Jesus, His off-spring, the divine manifestation of God to man. In considering Christ, Christian Science teaches that the reality of Christ, the immortality, the divinity, the sonship, is not in the mere bodily presence, not in the corporeal presence of Jesus that was born of Mary; but the divinity of Christ is in the Mind which was in Christ. Christian Science teaches that it was the Mind that is God which also was in Christ Jesus. Therein is the divinity of Christ, therein the immortality of this divine Godlike son of God. It was the Mind that is divine which was in Christ that constituted his Messiahship, that makes him the Saviour. It was this Mind that is the voice of God to man. It is this that shows forth the power of God. It was this Mind that came to do the will of God and to fulfil the divine law. It was this Mind that came to seek and to save that which was lost; that came to destroy the works of the devil. It was this Mind that overcame. It was this Mind that healed the sick, reformed the sinner, raised the dead, removed mountains, walked upon the waves, raised Jesus from the dead and overcame every form of evil that opposes itself to the welfare and heaven of man.

It was this Christ that demonstrated, for the benefit of a suffering and an apparently doomed humanity, the divine nature, the divine purpose, the divine willingness, the divine law and power, and showed to man that this power was not a far off obscured thing, but that it was a thing ever present, a thing for you and me now and everywhere. Christ Jesus came to demonstrate and to enforce not the law of death, but the law of Life. At this point we

come into contact, as it were, with very many of the prevalent beliefs, one of which is that Jesus Christ did this by way of mystery, that it was done by miraculous or supernatural interposition; and at this point Christian Science asks you to consider this one thing. I don't believe I have said anything yet about Christ but what any one in England can afford to believe. Christian Science teaches that Christ Jesus came upon the most consummate errand of all time and history; that he came under the impulsion of perfect and infinite wisdom; he came for one grand endeavor, which was to save that which was lost, to redeem the race, to lift it out of the mire of agony and sin and damnation. Now, Christian Science insists that he knew exactly what he was doing; that he knew more about God and man and the universe than all the rest of the people in the world combined; that he had actual, definite, exact, and provable knowledge; that what he did was done in the wisest possible way, in the natural and lawful way; that he did it in a scientific way and the only right way, according to law, Science, and the divine plan which is never capricious, spasmodic, intermittent, or irregular.

On earth we have tremendous respect for what we call constitutional law. Why? Because the constitutional lawyer examines every act of parliament, and every act of the municipality, and if he finds it is not parallel or consistent with the fundamental constitution of the nation, he asks for its annulment. Why? Because the lawyer demands consistency. He demands a sensible parallelism with a sensible basis.

And so Christ Jesus, as the fulfilment of the law, fulfils it legally and naturally. He was no freak. There was no spasmodic interference with law. He

did not overturn or act in contravention of law. What he did was in proof of the fact that it can be done. What did he do? He found some sinners and he found some sick people. Christ Jesus, when he came to save the race, found what he was looking for—and then he proceeded to do the will of God. He reformed the sinners. He also healed the multitude of all manner of diseases. Did he do this in the right way? Is there a better way than his way? Surely, it was pre-eminently successful. He never made a failure.

He healed the sick spontaneously without a failure, a perfect manifestation and the only one on earth of absolute scientific healing. Was it the right way? Did he do it according to law? If so, what law? Was it God's law, or was it contrary to it? If it was the divine law, was it law that changes or not? Does the law of infinite God change? If it was an act or law that never changes, is it not the law now if it was right two thousand years ago? If Christ Jesus came to save the world, to heal the sick man according to divine law, then is it not right that the same man should be healed according to the same law now, or has God changed His changeless nature? Impossible!

So then we broaden out the sense of the Christian mission to declare that Jesus came to show forth the universality of the law of God and its applicability to the man that is sick. If Christ Jesus healed the multitude, what did he have to do in order to accomplish it? I know that at this point, having declared that God does not send sickness, I encounter more or less of a demurrer. I have heard men say: "Why, Mr. Kimball, my answer to your statement that God does not send sickness is this: I believe that God could not govern His disobedient children if He did not send sickness to them. That is what it is for."

I have been told that all the Christian Scientists have been sent out from here so as to make room for the rest of you, and I understand that I am talking to an audience made up of people who are not Christian Scientists. I am going to ask you to be really good-natured because I am going to make an analysis of this proposition and for your own good I ask you to look at it, but you need not believe a thing I say. After you go away from here you may say: "I am intact; the man never touched me; I don't believe a thing he said." But in the meantime just listen to what I am going to say, because it is just as logical as the sun is. Let us admit for one moment that God cannot govern His rebellious and wicked children unless he imposes sickness upon them; and that He sends it for that purpose. I know it is not true, but we will take the proposition as a basis and see where we land. Now if God sends all the sickness to people because they won't behave, then we will say that among other things he sends them tumors, and cancers, and smallpox, and Bright's disease, consumption, and so on.

Take for example smallpox. Suppose that God sends me the smallpox because I won't behave; now comes the question, incidentally, where does God get the smallpox? He either creates it or else there is another creator who has created it who coöperates with God. At all events if God sends the smallpox to me it is a good thing for me to get the smallpox and to keep it. Moreover, it would be a sin under such conditions for me to try and get well.

Why, my dear friends, that one proposition that God sends sickness impeaches the entire medical profession. It carries with it the proposition that God sends sickness to men to make them behave and that the medical profession is trying to offset or upset the

divine purpose. What do you think of it? Why, it is intolerable, absolutely intolerable, and so are many of those other beliefs if you only carry them to the end.

Christ Jesus did not abolish anything that God has done. On the contrary, the Bible says that through sin death came into the world—not through God; and this we construe to mean that through ignorance and superstition and vice, sin and fear, mankind has involved itself in prodigious disaster and mortality. So that when Christ healed the sick man he healed him of something that has no right whatever to torment man. This takes me to the consideration of the Christian Science view of disease in order that we may see just what Christ Jesus did and what it means for us.

The world of philosophy has puzzled over the so-called mystery of evil, but having given up the problem, philosophy has decided that all these things exist because they have a right to exist; that there is some form or kind of thing called evil that has a right to pursue and make you sick and kill you at its will, and to declare that you have no right and no adequate power whereby to resist or overcome. And so we have been educated to be reconciled to our own undoing, reconciled to our tragedy and to our pain and to the blight of disease. Now comes Christian Science and declares that all disease is illegitimate, that it belongs to the realm of abnormity—a mere monstrosity which has thrown its weight on the human race; we regard it as being altogether wrong, altogether unnatural, unnecessary, unlawful, ungodly, and unrighteous. So then what Christ Jesus did was to overcome that which has no right to be in the way.

The crusade of Christian Science against disease is based on the ascertained fact that disease is an

abnormity, a disorder that can be abolished. Many physicians are coming to make the same sort of admissions. One told me not long ago that he was convinced that had humanity never departed from the normal there never would have been any disease at all. He said he was satisfied that all the conditions and the so-called law and enactments were themselves abnormal.

Christian Science teaches that Jesus knew this. He knew that disease was illegitimate. He said to the man: "Go and sin no more." He said: "Satan hath bound the woman." He did not say God hath bound her. He did not say that God had sent this disease upon her and caused this trouble to the poor woman. I do not know that you believe it, but I find we have to resist constantly this common and desolating opinion that God sends disease and is the author of our woe.

I am reminded on this point of a story I read in America some time ago. I was traveling in a railway train and picked up a local paper which contained the account of the death of a woman. In America we have an article of household use called a folding bed. I understand that you do not have them here. It is a bed that is made so that when out of use it may be folded up and placed against the wall to look like a wardrobe or something like that. Well, the woman, sleeping in one of those beds, was killed, because the bed, which had a spring in it, closed up and broke her neck. She was an estimable woman and, three or four days after the accident happened, her friends and relatives got together and held a memorial service, when they passed this resolution: "Whereas God in His inscrutable wisdom has taken our beloved sister from our midst, be it resolved that we bow in reconciled submission to the divine will."

You may have heard of resolutions like that, but I don't think you ever heard of such a sequel as the one that followed. The paper went on to declare that, notwithstanding all this sentimental reference to resignation, the relatives of the woman, three days afterwards, went into a court of law and began an action for damages against the manufacturer of the folding bed, alleging he was the means of our beloved sister's being taken away from our midst. They were not reconciled at all. They wanted $1,000.00 damages. It seems laughable, but really it is almost tragic when you come to think of the facility with which the charge is put upon our dear Lord, namely, the authorship of disease and everything that crushes the life out of a man or woman.

Christ Jesus did not come to overcome disease that was sent by God; he came to prove that disease was a destructible outrage, and when he healed all manner of diseases he upset the theory that disease is scientifically incurable; and after he had done it all he tried to make mankind see that it was not a mystery, but a God ordained provision and propulsion. He said "I have overcome the world. Go thou and do likewise. These things shall ye do. Preach the Gospel, heal the sick, raise the dead."

Do you suppose he would have told us to do it if it were not a part of a legitimate modus operandi of Christian salvation? No. Concerning the fulness of this same salvation what did the divine Christ do for the deliverance of mankind? We have been educated to believe that salvation through Christ is for the benefit of the sinner, the man who has been wicked and who needs the cancellation of his penalty, and this is true so far as it goes.

Let me make a picture to you. Go to some really good woman, one who has been righteous, honest,

high-minded, self-sacrificing—one who has been loving and charitable, who has been doing all her life long deeds of kindness, of charity, and of righteousness. Go to that woman and talk to her of Christ, and she may ask what Christ means. "Why, Christ means the salvation of that bad man over there that has been so wicked all his life; he has been saved through Christ; he is perfectly happy; he is joyous—glorified to-day; he has been an awfully bad and wicked man, has raised havoc and tumult throughout life; but now Christ has saved him."

Then she might well ask: "Is there no salvation through Christ for a good woman who is in trouble? This man who was suffering the torment of wickedness, you say he has been saved and is happy; is there no salvation through Christ for a good woman who is sick and in agony of pain, perhaps because she has overworked herself in behalf of other people?" What is the answer? The answer is: "No, poor, dear woman. There is nothing for you but to cry on; nothing for you but increasing pain; nothing but the intensity of gloom because salvation through Christ is not for a sick woman; it is for a man or woman that is wicked."

Christian Science comes to declare not only as a merely religious fact, but as a purely scientific fact, just as scientific as your calendar, that all evil is one evil. It all exists in a net-work of cause and effect, and because Christ is equal to the salvation of a man from any of it he is equal to the salvation of a man from all of it.

Christian Science teaches that salvation through Christ is salvation from sickness, and from poverty, and from every other miserable outrageous thing that holds us in the mire of an unhappy life, and holds over us the prospect of an unhappy future. Christ,

the Saviour of the world from what? "Ye shall know the truth and the truth shall make you free." Free from what? Go and observe the various ways in which we are tormented. I undertake to declare that everyone of us is a victim to-day; that everyone has been imposed upon and defrauded by a false sense of life, a false philosophy, a falsely arranged society. We are abnormal; we call ourselves a fallen race, but we are being put upon and set upon and we are entitled to get out of trouble.

I remember when I was dying in a sanitarium, a man came to me and said: "Kimball, do you believe in hell?" I was suffering the torments of the damned and I said: "Of course, I believe in hell. Why, man, I am in hell." And I was. Now I am an expert on hell. I know all about it. And I know that in order to find all the hell that anybody wants, it is only necessary to find the continuance of mental and bodily anguish. There is enough hell there for a whole race. But I found that hell was not immortal, because I got out.

Christ Jesus was the most amiable person or man that ever lived, the very incarnation of love, and yet he was the most pronounced radical or revolutionist of all time. He overturned and tore down the idols of society, and Christian Science is likewise tearing down some of the idols that bring advantage and happiness to nobody. I never looked up the definition of the word "idol" in the dictionary. I believe I shall have to define it for myself. I mean by idol that which a man is afraid of, that which he is subservient to, yields to and obeys, that which he loves, that which governs him, and so on. And there are many idols which we worship that crush life and happiness out of us. Now one of the idols of this race that Christian Science is going to tear down is the

idol of belief in the incurable nature of disease. Christian Science comes unequivocally to declare that all disease can be eradicated, and will, and must be, and that scientifically, fundamentally, there is no real thing such as an incurable disease, and that anybody in supposing that disease is incurable has no warrant therefor except the well known fact that medicine won't cure it; that is all. And at last the people who die at the rate of fifty million a year in spite of medicine are invited to ask themselves whether there may not be something else that will cure them. There is evidence before every Christian that there is something, and the question is whether the something is available to the sick people or not.

I know what it is to feel the sting of the sentence, "You have an incurable disease;" I know all about the gloom; I know what it means to be absolutely shattered by the declaration. I know what it means to go and watch oneself die alongside an open grave, and I know, moreover, what it means to be dragged from that grave and restored to a life of usefulness and happiness. If there were no other case of healing, if there were not a million other cases like mine, mine alone would be pretext for the hope of millions, because I was healed in Christian Science after physicians in America and England had utterly failed and pronounced me absolutely incurable.

For twenty-one years I have represented the difference between life and death; for all these years I have stood in attestation of the proposition that disease is curable. Moreover, I have stood in attestation of the fact that the same power that will cure a man will strengthen him, give him dominion and capacity. When I arrived in England I was told that I was a pronounced specimen of the thoroughly broken-down and shattered American business man; that

was the sentence, with fatal expectation of a speedy death; instead thereof I have been without a serious instance of sickness for twenty-one years.

Moreover, in order specifically to let you know what it means, I will say that eleven years ago I began this work of lecturing in America. It is customary for me to speak five times a week. I have travelled in the ten or eleven years 350,000 or 400,000 miles to do it. I have made from 1,500 to 1,800 engagements, just the same as I made this engagement. More than three months ago I was engaged to speak in Manchester to-night at half-past seven o'clock. I have made 1,800 such engagements scattered all over a vast territory and a vast time, and the thoroughly brokendown, shattered, and incurable business wreck has never missed one time. I do not say these things boastingly, to attract attention to any Christian Scientists, but, my dear Christian friends, I say it to attract attention to the teaching of our Christ, to the work that he did, and that is what I am trying to accentuate. Nobody made any more absurd use of the English language than the man makes when he challenges our belief in the divinity of Christ. I don't think anybody on earth ever believed more about it. None ever expected more through Christ and none ever got more through Christ than we do.

Christian Science teaches that the great torment and pest of life is fear. It causes sin, poverty, disease, and everything else, and yet it is a disorder that is abnormal. It can be destroyed and whatever can destroy it will practically save this race. Of all men who are difficult to heal by the metaphysicians, the most difficult, other things being equal, is the man who believes that God is making him sick. That fear of God is the most mischievous that animates or destroys humanity. It is a fundamental, tragic mis-

take, and Christian Science will break down the idol, break down the murderer, because the fear of God, the alarm, the consternation concerning God, absolutely wounds our people unspeakably. The man who is next most difficult to heal is the man that is afraid of the devil and hell. You may say: "Well, it is strange that anyone should be afraid of the devil; I am not afraid." I hope you are not. I was. I was brought up under the instruction of an austere theology which induced me to believe that the devil was fully as important a pillar as God, and which induced me to believe that an eternal hell was in the companionship of our eternal God, and that men were for a finite sin to endure an infinity of punishment and agony.

I know in speaking of the destruction of this idol that I touch upon more or less sensitive ground, but don't be afraid until I get all through. I remember that a lady in Chicago came to a practitioner and told him she had the asthma. She said, "I think I would like to be treated, but before you treat me I want to ask you some questions. First of all, I want to know if you believe in a personal God." "Well," the answer was, "we do vastly more and better than that. The ordinary human conception of a personal God is very limited, finite, and minimized. We have to get above the narrow restrictions of persons or corporeality in order to finally understand God, but if you mean, do we believe that God is individual, that he is spiritually personal, yes we do." "Well," the woman said, "there is one more question: Do you believe in a personal devil?" The reply was: "No, we don't." "There, that's it! They told me there was something wrong about Christian Science, and that's it." And so she went away and she kept her personal

devil and her asthma, too. They both go together. Jesus said, "Satan hath bound the woman." They talk about Christian Science as being transcendental. That is to say, that it is above the level of the senses, and then they repudiate our repudiation of the devil.

Now let us examine the devil according to the senses. What evidence is there that there is any devil at all? Can anybody see him? Hear him? No. Smell of him? No. Taste of him? No. Feel of the devil? No. Well, you have exhausted the senses, without a particle of evidence. Now the only secondary evidence there is is that one might say the sin of the world is evidence of the devil. Well, what is the sin of the world? Do you not know that everybody on earth might stop sinning at twelve o'clock to-night and never sin again? Yes. Well, if everyone did it what would become of sin? It would become extinct, would it not? What would become of the devil? The devil would become extinct also. And what Christ did was to overcome the world, the flesh, and the devil, and all that can be construed or described as the devil has got to go down to be abolished and exterminated because there is no immortality but God, and God will destroy every other pretense of power or law or control of man.

Now about hell. Hell is the punishment which sin, error, and ignorance bestow upon their victim. Consider the case of a man who drinks whiskey. Naturally it makes him sick and imposes upon him the delirium tremens. He tells you in horror that there are snakes in his boots and all sorts of dreadful things about him. The man is in hell, is he not? What puts him in hell? Whiskey. Whiskey condemns him, punishes him, and keeps him in hell. If you want to get him out, what do you do? You tell him to stop the whiskey drinking. That is his mur-

derer, his exterminator, his judge. That is what is wounding him and you know that if he will stop the cause he will stop the effect likewise. There is no such thing as the immortality of evil, because according to its own rule and law it will end. Now it is useless to try to get people into heaven by scaring them about hell, for the simple reason that a scared man can't get into heaven. None ever was scared into heaven. You might ask: "How do you Christian Scientists expect to get to heaven if you are not scared in?" Because we are not at all afraid of hell —not at all. We believe that the way to heaven is the way of honesty, the way of virtue, the way of uprightness and loving compassion and tenderness, of forgiveness, of right living, of right thinking; and we know that when heaven is achieved it will be within us and that we are not to reach it because of the door of the grave nor of the door of hell.

I once read a story about a woman who went to heaven and inquired of St. Peter if she might come in. "Well," he said, "I will look it over and see whether you are entitled to come in or not." In a few minutes he came back and said: "You may come in, and if you will wait here briefly I will show you your home in heaven." She waited until he came and then they walked down the path of heaven until they came to a beautiful little cottage all covered over with flowers. And she smiled and said, "Oh, this is my home."

"Why, no, this is not yours."

"To whom does this belong?"

"It belongs to the man who used to be gardener for you on earth."

Well, she thought that was very nice for him; and they went on. Then they came to a larger house, beautifully painted, ornamented. And she said: "Oh,

I see; this is mine. That was right for the gardener; but this is mine."

"No, this is not yours."

"To whom does this belong?"

"Why, this belongs to the little, old widow lady that used to live round the corner from you; and she had a lot of children and she used to take in washing to support them. Do you remember?"

"Yes."

Then they went on and on and heaven began to look plainer and less attractive, until finally they came to a house very plain and uninviting, and then St. Peter stopped and said, "Now, madam, this is your home."

"What, this? No, no—impossible. Why, think of my life, of what I have been on earth. Oh, no, it can't be!" And she continued until finally the tumult ceased and St. Peter said to her: "Madam, you cannot possibly regret so much as we in heaven do that you have no more beautiful home here. But, madam, we did the best we could for you with the materials you furnished us."

What are the materials of heaven for you and me? Not alarm, not a scare about devil or hell, but the purification, the regeneration of thought, the Christianization of manhood and womanhood. That is the substance of heaven and there is none beside. And let me tell you that with loving entreaty, with abundance of practical promise, does Christian Science teach everyone of its adherents to love one another, to be just and upright and honest, and to do unto others as we would be done by.

The way of salvation is the way that is in obedience to the Ten Commandments and the Sermon on the Mount. The way that is like Christ and without reproach before God and man. Alas, for us! We

have suffered for the evils of a misconceived life and we have to find our way out. But meantime while you are winning your way you need not be afraid of an immortal hell, because God is the only possible immortality. Evil must end, and it will. What think ye of the divinity of Christ? Do we expect too much? Is there too much of salvation in it? Is the poor man that feels the sting of agony promised too much of heaven by Christian Science? Is it too much to promise him that the kingdom of heaven is at hand; or must we coax him to die in order to find it? Did Christ Jesus ever invite anybody to die in order to go to heaven? Never. He said the kingdom of heaven, the kingdom of Life is within you. Christ Jesus demonstrated absolute healing. How did he do it? He did not use drugs at all. He healed diseases that drugs have never healed. His whole work was an impeachment of the drug theory.

What was it that he exerted when he healed the sick? The Bible says that God is the healer of our diseases; and that means, necessarily, that that which is God, the substance, power, law, and plan of God, includes the healing of disease. Christian Science insists upon it that God is the only thing that is equal to the abolition of disease, that Christ is the only way, and that Christ exhibited the only power to do it.

What power did Christ Jesus show forth? The power that created the universe, that created man, that was powerful enough to do it, is the sustaining power of the universe. Not only does it exist necessarily, but it is available to the man that is sick. That is what the Christian Scientist is testing now; namely, there is a power practically available, scientifically exerted, that is equal to the extinction of disease. That is what Christian Science is advocating to-day. That is what it is practically proving.

Now all this is because of an interpretation of Christianity as given by Mrs. Eddy; and when I speak of her I do it with tender gratitude, because in consequence of her discovery and her faithful proof and her continued efforts for mankind I am alive instead of being dead. Like every other reformer, every other discoverer of that which is of spiritual benefit to mankind, she has been maligned and misrepresented, but meantime she toils on—unconcerned, concerning those who choose to lie about and misrepresent her, intent only upon the deliverance of this race, intent upon making it known to men that in our own dear Christianity we have the possibility of complete and ample salvation now and here.

Briefly, however, have I touched upon the subject. If it were feasible I might talk to you for weeks and never finish the story of that which is by way of promise greater than anything that has touched the ears of mankind. If you are sick be not despairing. There is hope for you. Other people are being rescued from the hell of disease and agony. The law is universal. It is for you, and some day you will learn it; some day you will be delivered; some day you will be more happy and prosperous and more competent.

Delivered at Midland Hall, Manchester, England, May 19, 1908.

THE SIGNIFICANCE OF CHRIST JESUS' MISSION

I SUPPOSE that everyone knows that there is such a thing as the truth about everybody and everything. We may not think that we know what the truth is, but we at least know that it exists, must exist. That is, I suppose, one of the most conspicuous things about the race, that although there is the truth about everything, we disagree about everything. We do not agree about politics, or economics, or education. We do not agree about ways and means, about the ordinary affairs of life.

It is not strange therefore, that people who disagree about everything else should disagree about religion, about man's relation to God, as to what are the rights of man, and what is the natural history of being. The world has shown itself to be instinctively in search of truth, and in search of God.

We have, in our colleges, a splendid manhood and a splendid womanhood devoting itself to the endeavor to acquire knowledge and to practise that knowledge. We have splendid men and women throughout the world trying to labor for humanity, trying to better men and women, trying to minister to the wants of all mankind. Now in the realm of philosophy and in the realm of religion, as well as in the realm of science, we have conflicting theories and conflicting influences. We have the different schools of philosophy, the different schools of law, the different schools of medicine, and so on, and we know that they include some of the best conditions of human thought, that they stand high, not

only in the estimate of man, but in the accomplishment of good works.

I am very glad to raise my voice in recognition of, and in gratitude to, every good man and every good woman who labors on behalf of his fellow-men, and I want to say one word here concerning a matter that is liable to be somewhat misunderstood. It is this: that although Christian Science comes with a somewhat new theology, or rather new philosophy, and comes to declare something rather different in the way of curative endeavor, nevertheless, I have the most profound respect, the most profound gratitude for and to the splendid men and women who are endeavoring to effect the remedy and the cure of disease. Some of the best friends I have ever had have been my physicians, who did their best for me, and no word will ever be uttered by me concerning them other than a word of respect and esteem and gratitude.

We who are in advocacy of Christian Science as a religion come to declare our deep conviction of the fact that it is in every way parallel with the teaching and the work of Christ Jesus. We come to declare our conviction that it is practical Christianity; that, as a religion, it is eminently God-like and spiritual, eminently Christ-like and Christian, and eminently moral. I come to declare that we are being taught in Christian Science to-day nothing other than that which Christ has declared we must do, and can do, in order to be saved; and it is for the purpose of indicating the parallelism between Christian Science as a religion, and the teaching of Christ, that I am to raise my voice to-night.

We who are Christian people have been told for centuries that Christ came to save sinners; that Christ came to seek and to save that which was lost; that

he came as the Saviour of a fallen and sinful race; that he came to be a redeemer, came to show the way heavenward; and we who are Christian Scientists coincide with that statement at every point without the slightest reserve. We accept Christ Jesus as Saviour and redeemer, and as the only Wayshower whereby men are to be saved from evil.

Now in endeavoring to justify the religion of Christian Science in your minds, let us remember that it has always been declared that Christ Jesus came on earth to do the will of God. Then let us inquire for a moment what we are to declare God to be, for you know very well that there are thousands of creeds and religious sects that define God differently. Right here, you know, in our midst, we have different Christian sects. We who are Christian Scientists coincide with your belief on almost every point. We declare that there is one God; that that one God is infinite, self-existent, as Spirit, as a conscious spiritual individuality. We declare that this God has created all that has existence; that God is really the sole basis, origin, and foundation of the universe. With you do we declare that God is Life and has created life and life only. We declare the omnipresence, the omnipotence, and the omniscience of God. We declare with you that he is the sole governor of the universe, the sole lawgiver, sole controller of the destinies of man. I do not know of any particular thing that is declared by orthodox Christianity concerning God, that we do not ourselves accentuate and emphasize.

There is one point, however, wherein we differ. When we declare that God is good, we mean by it that God is the infinity of good, that God is good only, that God has done no evil, and that He does not need to involve Himself in, or to coöperate with

evil for any purpose whatever; and specifically we declare that God is not the author of disease. We declare that God has not procured disease, and I believe that almost every physician on earth will fall in line with that declaration. The physicians do not believe that disease is spiritually imposed upon the world. They do not believe when they go to a patient that God has blighted the patient. They do not believe that they are contending against God when they try to cure a patient, and we who are Christian Scientists are persistent on this point; we believe that mankind must divest itself of the supposition that God does evil, and must more scientifically solve the problem of evil, disease included.

Now here is one of the important or distinct features of Christian Science in its interpretation of Christianity. We simply halt at this place, and declare that the evil of the world does not have its origin in God. Now then, it is this will of God that we claim Christ came to do. He did not come to do the will of a God that makes men sick and kills them; he did not come to do the will of a God that blights humanity with pestilence and famine. He came to do the will of that which was infinitely and forever good in every way.

It has been said that this Christ was the son of God. What does that mean? What ought it to mean to us, to a people as enlightened as those of this century are? What is the son of God? Where is the reality and significance of Christ Jesus? Christian Science teaches that it was the Mind which was in Christ that was divine; it was that mental or spiritual individuality, the immortality of Christ's Soul; it was the sublimity of spiritual knowledge that constituted the real essence of Christ. Therein is his divinity; therein the power; and it was because

of the Mind that was in Christ that he was enabled to do many wonderful things and accomplish so many things that are called miracles, in behalf of humanity.

I believe that nobody here will dissent from the proposition that that which created the earth and man and the universe was an intelligent first cause; nobody will deny that it was an intelligent God that created the universe; nobody will deny that God had wisdom, knowledge, and intelligence; none will deny that God is the exclusive divine Mind of the universe. Christian Science teaches that the Mind which was in Christ was the Mind that is God, precisely as he declared: "the Father that dwelleth in me, he doeth the works." "My Father is greater than I." "I and my Father are one." You recognize the unity, the inseparable nature of the relation that exists between God and Christ.

What did Christ come to do? The record declares that Christ came to do the will of God,—the God that is good; the God who hath done all things well and who hath done nothing for the discomfiture of any man. He came to do the will of God; to do according to, to set forth, the divine purpose; and we claim, as do you, that Christ Jesus is the divine manifestation of God to man. It is observed that he came to fulfil law. Do you think for a moment that he came to fulfil a law of disease? Are we any longer to suppose that God is the law of sickness and death to man, that it was the law of death that Christ came to fulfil? Christian Science urges mankind to know that it was the fundamental law of Life that Christ Jesus came to manifest, and that he did manifest. Moreover, he came to prove it, to demonstrate it, to attest it by means of object lessons.

In our estimation, much of the significance of Christ Jesus' mission lies in the fact that he proved to and for humanity that there is something about God, about the divine nature, plan, and law, that is available to a man who is in trouble; that is available to a man who is a sinner, or is sick, or is poor, or in grief. There is something about our God, manifested through our Christ, that ought to excite the hope of every man, and the reasonable and favorable expectation of everyone. Surely we should be lost indeed, and hopeless indeed, if we could not hope that in some way we have a supreme friend in our God.

Now Christian Science comes to urge us to know, or to discover, that we are not getting one-hundredth part of the good out of Christianity that we are entitled to get. We are not being saved as much to-day as we are entitled to be saved. We are not being benefited as largely; we are not utilizing—if I may use the word—we are not utilizing the splendid benevolence and efficacy of Christianity; and we come, not to superimpose anything upon it, but rather to testify to the fact that we are confident that much is being discovered; that we are becoming more enlightened on the subject of Christianity, as well as on every other subject.

Then the one thing that is being brought out by Christian Science is a new foundation in the way of philosophy. It is this—our God is not the author of disease; there need be no more fear, no more consternation, no more dismay on the part of the despairing invalid in this respect. I know, and so does every physician know, that the patient who is afraid is the most difficult to heal, all things being equal. We all know, everyone knows, that fear, worry, anxiety, and alarm act as a deterrent influence

upon the body. They protract the recovery of the patient, and almost everybody would know that one of the most difficult people to heal—all other things being considered—is the man that is afraid of God; or the man whose philosophy concerning the divine dispensation has led him and his fellow-beings to be afraid that God has ordained his discomfiture and imposed upon him the tragedy of his life.

Christ Jesus came to fulfil law, not to violate it; not to act in contravention of law; not to overturn any legitimate law or order of being. Christ Jesus came to manifest the sublimity, the majesty, the utility of fundamental law. That being the case, we urge everyone to divest himself of the supposition that Christ was a mere mystery worker; that he came merely to perform the miracles that no one understands; that his service was a most impenetrable mystery. On the contrary, everything that he did was done in the wisest possible way; everything was done in the right way, in the lawful way, in the normal and scientific way. If it could be proved that Jesus was not wise, was not right, was not lawful, then Christianity would fall in ruins, because it would show that we had an inferior or incompetent Saviour.

Is there any objection to our estimating the service and mission of Christ as being lawful? Do we gain anything by subscribing to a mysterious Christianity? Can we better ourselves thereby? Christian Science teaches that the whole utility of Christ's mission is in its universal application, in its splendidly normal modus operandi.

The record of the work of Christ Jesus declared that he came to seek and to save that which was lost. What did he find? Why, he found a people involved in sin, vice, sickness, and distress of every

conceivable kind, and his ministry addressed itself in their behalf. And what did he do? Why, he surely reformed the sinner, according to the record; and according to the record, he healed the sick men and women of all manner of diseases. That is a fact of Christian faith. Christian Scotland believes that, through and through. It believes the record concerning Christ, that in his endeavor to help humanity he healed the man who was involved in sin, and he healed the man who was involved in sickness. According to his very work, his whole service and mission was for the betterment of our race; for the uplifting of them that were cast down; for the deliverance of them that mourned, and were in the anguish of pain and disease; and when he did that, he did it according to the will of God. He showed that it was the divine will that humanity should be delivered, and ought to be and can be delivered from every phase of evil that infests the race.

Again, the Bible says that he came to destroy the works of the devil. Let us put it in a more metaphysical way, that he came to destroy the works of evil, evil conditions, evil activities, evil forces, and the consequences of evil. That was his purpose, to upset and destroy the whole condition, and according to our teaching he did it. This brings me to a point in Christian Science that is a matter of a great deal of contention, though not so much as it used to be. I know in our country, in America, very many of the physicians are uniting in the opinion that disease is an abnormal thing—that is to say, that it is not an indispensable or primary constituent of science.

One of the most eminent American physicians told me that he was satisfied that if the world or humanity had never departed from the normal,

there never would have been any disease. He said he regarded disease as an abnormity, something that had fastened itself upon the race through generations as a matter of abnormal disorder, rather than an inherent right. That is one of the points of Christian Science teaching, that disease has no right primarily to infest and crush out the body; that it has no legal position; that it has no fundamental basis in science or otherwise. And every endeavor of the physician coincides therewith, because no sensible physician would try to cure a disease if he thought that God had planned to have the disease prevail.

All curative endeavor, no matter who puts it forth, has no rationality unless it rests upon the supposition that the man who is trying to cure his patient has a right to try, has a right, if possible, to overthrow the disease, upon the ground that disease is an outrage, a monstrosity and an illegitimate imposition upon the world. Christian Science is teaching that Christ Jesus proceeded along the same lines. In one place the Bible says that through sin came death into the world, and that surely would mean sickness. Jesus said concerning the woman, "Satan hath bound her, lo, these eighteen years." He did not say that God had bound her. It is a fact that Jesus, according to the record, healed all manner of diseases without a failure.

You will remember, most of you, about the American philosopher, Benjamin Franklin. He said, more than a hundred years ago, that the time would come when the practice of healing would be so thoroughly understood, and so adequately practised, that it would by sure means either prevent or cure all manner of diseases; and in accordance with that, the physicians are to-day addressing themselves

more, I believe, to the prevention of diseases—are using their endeavor to enlighten men with the view to having them avoid disease—more even than they are addressing themselves to its cure. It certainly is more scientific and more rational. That was precisely what Christ Jesus was doing, according to our understanding. He understood the Science of healing; and he understood that disease was an abnormity; and he understood that it operated according to abnormal conditions and laws; and he knew that it ought to be abolished and could be abolished.

Jesus Christ, according to the record, abolished the law of sin and death. That means much, because if he abolished it, the law of sickness is something that can be abolished. You take to-day an intelligent physician, what does he do? He strives to avoid scaring his patient. I remember when I was for months a patient, the best physician I had was the one who took most pains to deliver me from my fright, and from my alarm, for the reason that he knew that it worked in a spurious way to injure my health. He knew that fear is a depressing condition of mind; and so it is with every physician in these latter days, he strives to sequester his patient from fear; he strives to alleviate all conditions by alleviating this one considerable cause.

Then, if it be a cause, do not you see that it is an abnormal one, and if an abnormal one, it can be abolished, and that was Christ's process of healing the sick. It was by abolishing, by exterminating, by extinguishing abnormal conditions. Last year, in the city of Philadelphia, there was a large convention of American dentists. At this convention one of the professors read an article in which he declared that mental causation was largely to blame for many of the diseases of the teeth. After this

essay had been read, many of those present arose and thanked him for his very learned and instructive address. Everyone here almost will bear testimony in some way to the truth of this discovery concerning mental causation. This man laid almost as much stress upon mental conditions as being pernicious in connection with bodily health as we do, and it is a fact that day by day physicians are doing the same thing. They recognize and admit these abnormal mental conditions as being instrumental in procuring bodily disorder.

Our sense of Christ Jesus and his work is that he did not come to overthrow or overturn some mighty thing that had a right to be. Not at all. He came to demolish that which had no right to exist. Surely it is not rational to suppose that Christ's coming to do the will of God would have upset anything that God had ordained; that he would have extinguished something that was based on immortality and had immortal existence. That certainly would not have been rational or sensible; and our teaching is that his very work ought to prove to humanity and draw attention to the fact that disease and sin and insanity and fear and all of these kindred things that distress humanity are all of them illegitimate, abnormal, unrighteous, unlawful, and unnecessary. Christ's mission is proof in our estimation of the destructible nature of the different forms of evil that harass humanity.

When Christ Jesus had finished his mission he made a wonderful declaration. It was this: "Be of good cheer, I have overcome the world." "Go thou and do likewise." Note the universality of that declaration. He had not done something that was extraordinary, something that was of value only to a mere handful of people, but it was a service to

humanity for all time, in attestation of the infinite nature of the divine purpose. "Go thou and do likewise." "These things shall ye do and greater." "I am the way." "Follow thou me." "Ye shall know the truth and the truth shall make you free." Free from what? Following in his way, doing likewise,—what does it all mean? Why, it ought to mean that you have a right to learn your way, to discover your way, to practise the way that will deliver you from the same phases of evil; and this is one of the cardinal points of Christian Science teaching. God gave man dominion over all the earth; that surely means dominion over his body, over his circumstances, his environment, and his surrounding conditions. It means dominion over every foe, over every obstacle, over everything that surges up against his life. The trouble with us is that we are afraid of everybody and everything because we do not know, never did know, that fundamentally God provided dominion for us. You would not be afraid of anything if you knew you had dominion over it; and everybody who reads the Bible has an opportunity to find upon its first pages that that is what God has given us, and we have all of us missed it until this day. We have all been, as it were, like bubbles upon the sea of capricious destiny, and ready to believe that an evil state of existence can overcome us, and abolish life, and make us sick, and kill us at any moment. We are educated to be reconciled to our own evil destiny, our own doom, and nobody has been educated to suppose that he has a right to resist, or adequately to contend against his foe.

At this point Christian Science is exciting the hope that you have a right to contend and win. You have a right to be the master of your fate. You have

a right to succeed in everything that is right for you to do. You have a right to learn how to prevent disease; you have a right to learn how to cure disease; you have a right to learn how to cure poverty; and the awful strife of humanity against itself. We to-day are adrift, according to our own confession; and yet there ever rings out in the ear of Christendom this one thing, that in our Christ and his teaching and his way and his rule we are entitled to salvation, and it shall make us free. Free from what? The teaching of Christian Science is that it shall make you free from everything that to-day harasses and casts down this race in the mire of trouble and affliction. We believe that there is a vast significance in the manner resorted to by Christ Jesus in the healing of the sick. We believe that he understood the very best possible way in which to heal the sick. We, as Christian people, believe that he knew more about the cause and cure of disease than all other people that ever lived. We believe that our God inspired and educated and endowed Christ with absolute, perfect, scientific knowledge. We believe that he proceeded with the utmost accuracy and perfection of method and knowledge. We believe that he accomplished his results in a perfectly scientific and natural way. We believe that he did it in accordance with, and by the use of the supreme power of the universe—that which was powerful enough to cause the universe to exist, that which was powerful enough to maintain it, that which maintains it to-day, that which absolutely brought to pass the creation of man.

Christian Science comes, as it has been doing for years, to plead with Christendom to recognize the omnipresence of God, and to find in that all-power,

in that supreme power, all the power that is necessary for man whereby to overcome sin and death and all kinds of evil. Christian Science teaches that sickness, and poverty, and fear, and sin, and all kindred evils are existent by way of negation, by way of the impropriety of existence; we come to declare that their power is spurious, that their law is spurious and do not act in accordance with divine law, but in accordance with human belief, fear, ignorance, and superstition; and Christian Science is teaching men, or urging men to find by means of proof, that our God is a real power; that it is no far-off event, but that it is an ever-present thing, available wherever you are, present wherever you are; and our teaching is that Christ Jesus demonstrated that power, showed it forth, enforced the divine law, and incidentally that he abolished the spurious law of sin and sickness and death. That is good Christianity, isn't it?

We do not regard disease as being fundamentally incurable. Of course it is a problem. It has been a problem that the physicians have struggled with for forty centuries; it is a problem before the world to-day—the problem of disease; but Christian Science is urging men to investigate this proposition—namely, that because disease is an abnormity it is not fundamentally incurable; and so we have a statement that scientifically there is no such thing as incurable disease. Of course to-day, to-morrow, men will die, because nobody can cure them, but that does not offset my statement, as a scientific proposition, that disease is curable; and it will be found through investigation and practice that there will be a complete offset for disease, there will be something by way of discovery and practice that will master and ultimately exterminate disease.

Look at the work of Christ. He did it most scientifically. According to the record, he instantaneously healed every kind of disease that presented itself, and every little while we find to-day, in the medical profession, the announcement that somebody who has been studying, and who has been puzzling over it, has found a remedy for an incurable disease. Indeed, the medical profession is turning itself hopefully, and with some expectation, toward discovering a remedy for diseases called incurable.

There is nothing so very irrational or extraordinary in our thinking the same thing. We are consistent, however, without reserve on that point, that disease is an abnormity, and will be found to be absolutely curable; and inasmuch as I am seeking to show the coincidence between our work and the teaching and practice of Christ Jesus, I ask you to see that his work proves that disease is curable. He cured it; he showed it could be done; and when he did it, he upset all theory to the effect that it could not be done.

Again, next to the man that is afraid of God, the sick man who is most difficult to heal is the man who is afraid of devils, and hell, and of the preeminence of evil, and of the existence of something that in spite of him and his endeavor is entitled to crush him out. Christian Science comes to urge men to divest themselves of that, and to learn that there is no ordained evil of any kind. Christ did the same thing. He said, "I have overcome the world." I have overcome the whole miserable, outrageous business. I have overcome everything. I have come to save humanity, and I have overcome everything that afflicts humanity. I have proved that it can be done. I have proved that it ought to be done. I have demolished it. There is an exact parallelism.

We are very much criticized at this point, laughed at because of the teaching of Christian Science concerning the unreal nature of evil. Nobody knows better than a Christian Scientist does that people are suffering, that there are sinners, but we also know that it is a spurious state of existence, not ordained and not legitimate, and we do know that the race can disengage itself and deliver itself from the whole thing. In the meantime, of course, we know that the man who sins has got to stop; we know that the man who is hateful and angry has got to stop being so; we know that the one who is sick has got to recover himself; but all the time we fix our gaze steadfastly upon the illegitimacy of the whole thing, and that is what we mean by the unreality of sin and of disease.

Our crusade against disease is made on the understanding that a man who is sick has a right to get well, and that there is a way whereby it can be accomplished, and that he has a right to find out what the way is, and he has a right to avail himself of that way. The consequence is, we do not stand aghast at disease, upon the supposition that it has a right, and is determined, to undo this race.

Christ Jesus came to the world as an everyday manifestation of utility; something in hand. Every promise in the Bible on the subject encourages you to believe that you may find that as you learn your way in God you can resist evil. The Bible declares that God is the healer of all thy diseases. That which is included in God by way of disposition, rule, power, and law,—that is the natural healer of diseases; and moreover, it is the only, supreme power that is equal to the total eradication of disease.

Christ Jesus comes to prove that; and it means

that all by way of law, and power, and divine plan that is necessary to your recovery from sickness is in the room now. You do not need to procrastinate. You do not need to go on year after year in despair or deferred hope. Now is the day of salvation. It is the day of salvation from sin, and it is the day of salvation from sickness.

Now then, am I degrading your estimate of Christ by urging that we may see that he is the fulfilment of a splendid benevolence for us? Does it lessen your affection for God to know that He is infinitely good, and on your side all the time? Does it lessen your sense of His wisdom and capacity to be told that evil is not of God, and that He is not involved in it; that it is merely an illegitimate sense of life, the upside down of existence?

What I have been saying is, of course, more or less by way of comparison, and very largely the whole subject is theoretical until you come to consider the question of manifestation. Now then, what difference does it make to a man or a race whether they believe that God has ordained disease for them or not? Whether they believe that sickness is necessary, and pain a common incident? Whether they believe that Christ is merely the saviour of the sinner, or is the saviour of the sick man as well? What difference does it make? You hear much said about pessimism and optimism, but suppose you start a man or a race out on the understanding that God fundamentally has provided for the undoing of them, for their sickness, their possible failure, their lamentation, their tears, and so on. Let this man or race go on, and where will they land? That philosophy will just as surely kill them as they are sure to live on to the day of doom. It is a blight. The very belief is destructive. It

breathes fear, it disturbs the nervous system. All the way through it acts as a deterrent, as a hindrance upon the life, activity, and faculty of that man or that community.

On the other hand, let another community or man go forth based upon a philosophy that God Himself has done nothing of the kind; that whatever he encounters in the way is something that has no right to impede him; with the conviction that he has a right successfully to resist. Let that man go on without fear, with light, and new hope, and expectation, and where will he land? He will land in the midst of life, and health, and dominion over all the world. One means doom, and the other means joy and happiness, so powerful are the influences of mind upon the state and elevation of man.

Christian Science comes to plead with the world to let this Mind be in you which was also in Christ. Why? Because the Mind which was in Christ was the Mind of Life. It cast out fear. It cast out dismay, consternation, evil foreboding, and disease. It enabled Jesus to be the master of every situation.

Let this Mind be in you which was in Christ. Why? Because it will mean for you a new manhood and a new womanhood; it will cast out fear; it will master the situation; it will lead you in the way of success and prosperity; it will do away with the mildew that to-day rests so largely upon the race.

Paul says "to be carnally minded is death." What does that mean? Why, it simply means that a sinful sense of life is crushing the world, killing it and undoing it. It is imposing upon it a philosophy of despair, and the consequence is, we go on and down, and on and down, and now there is an arrest. Whether you are conscious of it or not, or whether

you are disposed to believe me or not, as I tell you, it is a fact that something is happening to this human race and happening very rapidly. The philosophy of our day is changing. The day of gloom is itself doomed; it is bound to come to an end. We are on the way to happier days, the kingdom of heaven is more nearly at hand. We are learning that we have made a frightful mistake, and we are learning how to have that mistake very easily corrected.

Twenty-one years ago, I was in this city of Edinburgh. I had been sent over here by my physicians, who could not cure me, in the hope that I might find some physician in Europe who could. I went around from place to place, and in the course of time I came to a halt here in Edinburgh, disconsolate, wretched, and in agony. This was the last place before my return. I had given up all hope in Europe when I turned from Edinburgh one day to Liverpool, and then on to a steamer to go home to die. That is of no consequence to you, and it is of but little when I tell you that after having tried everything else in the world, in a state of despair I turned to Christian Science and was healed. That is of no consequence to you; but when I tell you that there have been over a million other people, equally sick and equally desperate, who likewise have been healed and delivered from grief, then I submit to you that it is evidence of some mighty transforming influence that is working on behalf of this race; and the people themselves, a million of them, rise up insistent to declare that they have been delivered from unspeakable depths of misery.

It has been said that that is not a very valuable recommendation for a religion. It has been said by some people, "I do not think much of a religion that has nothing to offer by way of results but the

healing of the sick." Neither do I. But it is to be said that the one who founded the Christian religion manifested his purpose by healing the sick.

Christian Science does not offer the healing of the sick as its only effect. The primary object of Christian Science is to effect the moral reformation of this race, the regeneration, the uplifting of this whole race; and its whole teaching is in this direction. We are taught to obey the Ten Commandments, the Sermon on the Mount, the moral law. We are taught to become more honest, more upright, loving, kind, charitable, and compassionate. We are taught to live in imitation of the life that is Christ's, without reproach before God and man. We are taught to live according to a highly moral standard of being. We are taught to love our neighbor as ourselves, to do justly, and in every conceivable way to become better men and women.

Do you know of anything more or better than that, that is taught by any phase of Christianity? Is there in Scotland a standard of Christianity that means more to fallen men than their complete and absolute regeneration and salvation? That is what is taught in Christian Science.

You may say, "Wherein are you distinctive?" We are distinctive on this point—God has not imposed disease upon the race; Christ is not only the saviour from sin, but the saviour from disease. His way is the way of recovery from all evil, and each one of us has a right to learn how to accomplish it.

Instead of that, people are taught to be afraid; the necessary result of our philosophy and our teaching brings to pass the man that is afraid; and that constant condition of fear means our constant undoing. We are afraid even of the food we eat, the air we breathe, the sun that shines upon us. It does

not make any difference which way we go, somebody wants us to be afraid; and every day we are more afraid, or asked to be afraid of something we never were afraid of before. It is an abnormal condition, and Christian Science is coming, among other things, to eradicate it, and to bring to pass the deliverance of humanity from under its blight.

We, as Christian Science people, are taught to reverence the Bible; to study it, and to find in its inspired Word "a sufficient guide to eternal Life." (Science and Health, page 497:3.) I know of no one who studies the Bible more earnestly or more profitably than we do. Fault is found with us because we use our textbook as a guide. Just look at the inconsistency of that. You go to any clergyman's study, and you will find on his shelf books that are labelled, "Helps to Bible Studies," "Commentaries," "Notes on the Gospels," and so on. Ask him what they mean, and he will tell you they are aids to the study of the Scriptures, and every minister thinks he has a right to have a hundred of them, and yet there are a good many people who think we have not got a right to have one, not even one.

We have one, and I confess to you, as being people in the midst of millions of other people, we have just as good a right to have one as other people have to have fifty. We are confident that our one sheds a desirable light upon the Bible. I can tell you one thing that it does for us. You know, as a mere matter of history, people have read the Bible, they have interpreted it to suit their own fancy, then they have founded different sects; and right here in your own Scotland, according to your own history, the Catholic and the Protestant used to fight each other off the land. Your land has been the historical scene of religious conflict over the Bible, or what it means.

One thing that our study of the Bible does for us is this: by the time we get a fair understanding of the Bible, we cease to want to fight. You cannot get a Christian Scientist to fight any more on the subject of religion. The history of religion shows that there has been a tendency for the different sects to fight for their own existence, for their own growth, their maintenance, or to fight against the growth of some other denomination. The Christian Scientists have got no fight of any kind at all. They do not stand for anything in the way of a militant Christianity. We are simply witnesses, to testify as to what Christian Science will do for the man that understands it.

And we are taught, moreover, to have the most reverent and loving respect for every other man's right to do the same thing. There is not the slightest disposition on our part to molest or hinder any other religious sect that chooses to go its way according to its own light; on the contrary, we believe that it is an abomination in the sight of God and a decent manhood for one religionist to waylay another who chooses to have a different sense of that light and of that guidance.

We not only do not want to fight, but we do not care how much people fight us. We are entrenched upon the basis of demonstration. We know where and why our redeemer liveth, because we can prove it. We can prove that God is God. We can prove the efficacy of Christian salvation. We can prove that it is equal to the healing of the sick, the reformation of the sinner. Nothing moves us at all, and all the fighting that is done against Christian Science does nothing more than to accelerate its progress; and that progress is almost more rapid than we wish it were, for the simple reason that we

cannot assimilate the people that come to Christian Science, as fast as they come. It is a fact that in order to take care of them to-day, we have to establish a new church every four days—ninety churches a year. I know that mere numerical strength does not prove the value of a religious belief; but when you come to think that the growth of the Christian Science denomination is because people get up off sick-beds to come and join the church of God; because they have been healed; because drunkards who have been reformed come to unite with us, and come also to be serviceable men of sobriety and usefulness; then it does make quite a difference as to whether their numbers are few or many.

What do we Christian Scientists do who are testifying to these benefits? People will say, we seem to be a happy people,"you seem to be happy and joyful." As a people, we are just like the rest of the people; we have had the same God, the same ancestry, the same education, the same history, the same pursuits.

We are distinctive simply because this thing has happened to us—we have been unspeakably delivered from some miserable condition. We are gaining a knowledge and a power that enables us more largely to contend against evil, to be victors instead of victims. We do not pretend to be better than other people, we simply rejoice because we are a little better than we used to be.

We do not pretend to be immune from sickness entirely. We are upon the threshold only of the possibilities of Christian Science; but already it has done that for which multitudes rejoice; and let me tell you that the man who thinks it is all a joke, who thinks it a mere fad, greatly mistakes the signs of these times. It is a fact in America, and it will be a

fact in Scotland and in England, that before very long everybody will be wanting to know about it; they will be studying it, looking into it, they will be learning its splendid utility, the practical nature of its application.

In America almost everybody now knows about Christian Science, everybody is beginning to respect it. They are beginning to respect its people, and the reason of this is because, instead of having a silly notion as to what it teaches, and what it pretends to do, they are learning that it is in every way practical, sensible, well-based, well-founded. Go and ask the people of this world what they would like to have done to them in order to be saved, and as each one tells you what he would like to have, what he would like to be rid of, and you take them all together and make an inventory of them, you would find that these needs, these desires, these necessities, these prayers are having an answer through the direction of Christian Science.

I do not ask you to say you believe in Christian Science. I am simply come to tell you as much as I can in an hour about what it teaches, what it promises, what it does, what the testimony is; and then leave it all with you, for you to do with it just as you please. But I know the time will come, soon or late, when everyone in this room will learn more than he knows to-night that will be to his advantage; soon or late he will learn to be less afraid, he will learn to trust God practically, sensibly, he will know that he has salvation at hand, he will know the splendid satisfaction of it all; soon or late, you will learn to have and manifest more dominion over your household, your children, your foes, your fears, whatever they may be; soon or late, you will rise into an altitude of more potent manhood or woman-

hood; soon or late, you will begin to succeed where failure has been; soon or late, you will dominate, and why? Because it is in the air. We are at last in the very era of overcoming, and Christ will reign, Science will reign, Truth will reign; mankind will manifest that dominion and that success.

Now I want to speak to you about something that is inseparably connected with this. There are ever so many people on earth that would turn to Christian Science, if they were not turned away from it by a sort of misrepresentation about the Leader, the venerable woman who stands at the head of this movement. As against the possibility that some day you may be turned away, I want to remind you that ever since the day of the first reformer, the day of Abel, every prophet, every righteous man, almost every scientific discoverer has been stoned by humanity at large, and there has been no exception in the case of this venerable, delicate, tender woman.

You might think that we Christian Scientists would mourn greatly about it, that we would be greatly cast down to see and to notice the brutal assaults upon this gentle woman. How would you feel if you had a venerable, splendid, devoted Christian mother who had been a woman of excellence and goodness all her life—how would you feel if humanity were to turn itself loose and defame her, mistake her purpose and activity? You probably would be indignant, and you may wonder why we are not; but we are not. Why? Because we know that it is inevitable; that history is bound to repeat itself. We know that every such person is bound to incur the animosity and antagonism of others.

But against all this, Mrs. Eddy is doing the only thing possible, her position is one of dignity, she has a dignified mission, her work is of a dignified charac-

ter, and she knows that she cannot afford to stop and quarrel with everyone who would like to quarrel with her. But she has one recourse, and that recourse lies in the way of a life, a daily procedure in the way of daily living and progress that justifies her before God and man. And she is doing this very thing to justify herself before humanity, and a million people rise and testify to that which is without a parallel in all the history of our ages.

No one living, no one that ever lived, except the founder of the Christian religion, has a procession of such beneficiaries as that which has been left as the result of Christian Science, and I submit to you that there is in Scotland, there is in the world, no society, philanthropical, religious, or ethical, that would not be glad if it could point to such benefits as have arisen from Christian Science.

Delivered at Edinburgh, Scotland, 1908.

THE PRIMARY CAUSE OF DISEASE

CHRISTIAN SCIENCE attracts the attention of many people because of its unlimited promise. To the people who cry and complain of the burdens of life, to them that are acquainted with pain and the blight of disease, to them that mourn and are poor or under the thraldom of incorrigible sin, it promises more than does anything else that is known to humanity. It engages the confidence and affections of men because in operative practice it fulfils its own promise by answering the deepest needs of humanity. It would be impossible to overthrow or offset the statement that through its practice or application it is delivering men from every phase of evil that infests the race.

Christian Science not only justifies itself by its reformative work in behalf of humanity, but also by reason of its primary statement and scientific postulates. He who understands the fundamental declarations of Christian Science in its threefold aspect of theology, philosophy, and Science recognizes the fact that thereby reason is irresistibly reconciled to God and that the divine economy provides every essential that is necessary to the redemption of mortals from all evil. Concerning their eternal welfare and felicity, there is no phase of religious or philosophic belief that so thoroughly covers the ground upon which a man may stand and achieve his salvation and discover his immortality.

As a religion which is externalizing itself in the form of a denomination, it comes to announce its place and purpose among the sisterhood of churches

and to declare itself as being representative of all that is actual and essential in the name of godliness, Christianity, and morality. In doing this, the duty and privilege of justifying itself before the world and in the esteem and confidence of mankind rests upon it, with it.

For the reason that Christian Science is primarily a religion, it is obviously appropriate to describe all that is primary, ultimate, and intermediate concerning it. Although it is not possible to do this in the brief time devoted to a lecture, I shall present a few of its distinctive features for your consideration, and preface my exposition with the remark that we regard this religion as being orthodox in the extreme.

In order correctly to contemplate the vast scheme or problem of being, it is necessary to begin at the beginning. It cannot rationally be denied that consciousness is, and that it is conscious of the phenomena of being. All of the phenomena of being exist at the standpoint of effect. Some noumenon necessarily has been the cause or inducement of these effects or things. Philosophy has puzzled itself with the irrepressible question, "What is the cause of the universe, including man?" and has made the wretched mistake of concluding that some blind, non-intelligent force is the cause, or that these phenomena have obtained existence by a process whereby nothingness has evolved itself into a state of somethingness. All these theories concerning the omnific or creative energy as resting on a materialistic basis are utterly repudiated by Christian Science.

The fact that man himself is intelligent requires the conclusion that the cause thereof is likewise intelligent, and Christian Science proclaims as its fundamental declaration that one conscious, all-in-

telligent individual or infinite entity is the sole cause of all actual things and is alone entitled to be called Deity or God; hence its statements that one, supreme, self-existent, spiritual, deific individual or infinitely divine person is the sole creator of all that has real existence.

In parallelism with the familiar statement that God is omniscience, all knowledge, Christian Science amplifies the definition by asserting that this deific creator is Spirit or Mind, and that God can be more readily apprehended by humanity when understood as the infinity of Mind, wisdom, Soul, intelligence or Science, than by any of the limited forms of definition calculated to attract the conception of man toward the supposition that God, who is infinite, is possessed of any finite or personal characteristics.

The declaration that God is good necessarily means that He is the infinity of good, and this excludes all supposition that He is in any way evil or does evil or coöperates with it for any purpose. The teaching of Christian Science at this point is distinctively novel because its entire theology is parallel with this statement concerning the absolute integrity of God, as absolute good. It asks mankind to divest itself wholly of every belief or theory which would involve God, by way of supposition or inference, in any form of evil. The declaration that God is Life is declared in Christian Science to mean that God is the procurator of life only and has not instituted death, nor procured any condition, nor instituted any law, nor provided any power that can bring to pass the sickness or death of man.

Christian Science teaches that the term omnipotence actually means that God as Mind or Spirit is supreme, and that the divine Mind, as Mind, is

the one chief or exclusive potentiality of the universe, and that as Mind it is without equal, rival, competitor, or off-set; moreover, that the supreme power of God is not only ever-present, but is ever available to man. It teaches that the divine law is the law of life, health, holiness, completeness, perfection, and immortality to man, and that this law also is ever-present and available, ready for man's perception, adoption, government, and deliverance. Specifically considered, this means that all by way of divine nature, plan, law, and Mind necessary to the recovery of the sick is wherever and whenever the sick may be.

The effect of this definition on any human being excludes any fear of God. The consciousness thus educated includes no foreboding and no lamentation because of the possibility that God may afflict him or that He has ordained any law or routine which may ultimate in the discomfiture of any one. Christian Science seeks to eliminate the universal fear of God, which for ages has been the cause of discord and bodily impairment.

It is generally contended by the Christian sects that the divine nature, plan, power, and law have been interpreted to mankind through Christ Jesus by means of his teaching, and were demonstrated by means of his works. It is certain that there is no other name (way) "given under heaven among men whereby we must be saved," and that the ever-recurring inquiry on the part of a distressed race, "What must I do to be saved?" has for its only answer, "Believe on the Lord Jesus Christ."

In its endeavor to decide as to what is the way through Christ, Christendom for centuries has posited a large array of conflicting creeds and thereby involved the Christian centuries in confusion,

and sometimes in violence. It seems as though an intelligent people ought not to wait much longer before discovering that the many Christian sects with their irreconcilable differences constitute prima facie evidence that the interpreters of Christ have largely missed the way. It scarcely needs an argument to confirm the conclusion that aside from all diversity of opinion on the subject there exists the exact truth about it; there must be, there is the Science of Christianity. Jesus declared, "ye shall know the truth, and the truth shall make you free." It seems to be incumbent upon Christians to believe in the essence of this prophecy to expect its fulfilment. If it were perpetually to fail of fulfilment, then Christianity would be in perpetual default.

We claim that the prophecy is being fulfilled, that the actual Science of Christianity has been discovered and is accomplishing that which was promised in its name. Externalized Christianity has segregated itself into numerous sects because of the impossibility of amalgamating their divergent sense of creed and practice. With historic insistency they have maintained a status whose very existence proclaims the failure of Christians to coalesce in Christian unity. In coming before the attention of men to add another to those many sects which do not agree, we recognize the deep responsibility of the act, and admit that it is wholly inexcusable unless it be absolutely justifiable.

Although I recall the fact that Mrs. Eddy has done this far better than I can do it, nevertheless, in my incomplete way I shall seek to justify the Christianity of Christian Science and to justify its practice by answering the paramount question of the Christian era, "What think ye of Christ?"

Inasmuch as the propriety of our claiming to be

Christians has been challenged, and owing to the fact that there is no fixed or unified standard of Christian belief, I ask concerning the man who is in trouble, how must he believe on the Lord Jesus Christ in order to be saved? What constitutes an acceptable belief on the subject? The Christian world has made many answers. If it is necessary to believe them all, then salvation is impossible, because many of the answers are like polar opposites, hopelessly contradictory. One section of the Christian church declares that the historic Jesus and God are identical, and there is no distinction to be observed or admitted. At the other extreme is another section of the church which holds that Jesus was wholly human and usual except for the fact that he was endowed with unusual spiritual perception and power. Midway between these extremes are other sections which present many intermediate phases of belief, the principal one being that Jesus was a divine intermediary whose mission was to manifest God to man. In view of the fact that at least two of these are necessarily wrong, is it irreverent to ask what must a man believe in order to be saved?

The indication that Jesus ever lived at all is found in the historic record which states that he was born of Mary. Inasmuch as God or Deity is infinite self-existence, without beginning or end, and as the existence of God was anterior to that of the Virgin Mary, or of our planet, is there any rational modus by which a person can reconcile reason to the averment that she who was herself a phenomenon of existence, was the mother, the matrix of infinity itself?

Can a man know that infinity, which is immortal, was killed by the Jews? Can he know that infinity

was dead for three days and that the universe during that time was without its basis, cause, law, and rule, without the sustaining power and government of God? These things being impossible and unknowable, is it conceivable that he can be saved by believing in an impossibility? If Jesus was not God, wherein then is the divinity of Christ? It has been said that he was begotten of God, sent by or of God, and this ought to mean that Jesus is the offspring, likeness, or manifestation of God. For the reason that God is Spirit, omniscience, Mind, and is neither material nor corporeal, it follows that Christ was the offspring or likeness of omniscience or divine Mind, and that the "mind which was also in Christ" is the divine Mind or God.

How simple then the interpretation of Jesus who said: "my Father is greater than I;" "the Son can do nothing of himself, but what he seeth the Father do;" "but the Father that dwelleth in me, he doeth the works;" "I (the corporeal Jesus) can of mine own self do nothing," yet with the full understanding of the spiritual unity of God and Christ, also declares: "I and my Father are one." How simple for that which was the manifestation to humanity of the divine purpose and law to declare: "I am the way;" "I am the light of the world." How simple for Paul, the apostle of salvation, to say: "Let this mind be in you." "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

It is the Mind which was in Christ that is divine. This constitutes his divinity, his Messiahship, his eternal, Godlike, spiritual individuality. It was thus that he was endowed with the Spirit without measure. It was this Mind which was "before Abraham." It was this Mind that overcame sin

and evil, healed the sick, raised Jesus from the dead, abolished the law of sin and death, and brought to pass the ascension. The man who is to be saved must therefore believe in the divinity of Christ.

In order rightly to believe, one must believe that Christ's coming or appearing was in order to do the will of God, to do according to the divine nature, and that everything he did was in accord with and actually in attestation of His changeless plan and rule. He must believe that in coming to fulfil law he came to demonstrate and enforce the law of life and health and holiness; that it was done lawfully and not in contravention of any law of God; that it involved no mystery or abnormity; that it was divinely rational, practical, and natural; that it was done because of a universal impulsion that cannot change and whose eternal application cannot lapse, or be spasmodic, or intermittent. He must understand that Christ, the voice of God to humanity, possessed accurate, exact knowledge of God and of the Science of being, and knew more than all other men combined; also that everything was done by him in the best and only right way, and furthermore, that the only right way to be saved from evil conditions through Christ at that time is the only right way in which to be saved now; that because it was right to save the sinner and the sick man through the application of eternal law then, it is right to save the same man according to the same law now. Indeed it must be perceived that, in part, the deep significance of Jesus' work lies in the indestructible fact that he proved the power and law of God to be available to a sick man and to be an ever-present help in his time of trouble; moreover, that this divine immanence is competent to abolish every evil that afflicts humanity.

Christ who came to save that which was lost overcame sin and sickness and did it according to the will of God. It follows necessarily that these things which he overcame had neither procurement nor sanction in God. He did not destroy anything that had a legitimate right to exist or to continue to overwhelm a man. The mere fact that he opposed and overthrew them carries with it the indispensable conclusion that they had no basis in truth but were fabulous and abnormal. It is also essential to know that when he abolished or annulled the law of sin and disease, he cancelled a spurious pretense of law which is not law and has no legitimate power of enforcement. Jesus knew that disease is abnormal and curable, and he demonstrated the verity of his knowledge. Concerning the sick woman he said that Satan had bound her. This surely does not mean that God or Truth or matter had bound her.

Christian Science practice has scientifically proved the correctness of the disclosure that the primary cause of bodily impairment is to be found in the mental realm and that fear and sin are chief among the influences that procure the sickness of humanity. Jesus understood this, and he knew that such influences could be abolished. His frequent entreaty to them that would be saved was: "Go, and sin no more;" "fear not;" "be not afraid."

Jesus knew that the divine volition and power which he manifested were universal and interminable. He not only understood the efficacy thereof, but knew also of its applicability to every human being according to a divinely ordained dominion over evil. This is indicated by many utterances like the following: "Be of good cheer. I have overcome the world;" "He that believeth on me the works that I do shall he do also, and greater works than these

shall he do;" "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you;" "For verily I say unto you, that whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith;" "The kingdom of God is within you." Paul also understood when he said, "work out your own salvation;" "I can do all things through Christ which strengtheneth me."

Hence, the conclusion that one must believe concerning Christ Jesus that his teaching and proof mean that every one has a right to dominion over every foe and over his body, his conditions, environment, his business, health, and prosperity. To understand his way aright is to know that the Mind which was in Christ will enable us to be masters of sin and disease, to be perfect even as God is perfect, having no other mind than the one which is adequate and competent to save. To believe aright we must know that he understood the entire subject of cause and effect; that he knew that disease is an effect of some cause, and that to cure or to abolish the effect one must cancel the cause. He healed the sick by eliminating evil, abnormal conditions; by casting out evil causes.

It must be believed that he healed the sick; that sickness is the work of evil, not the work of God; and that in doing this he not only pursued a wise way, but had recourse to the only right way, the only scientific way. Certainly it was an irresistibly successful way, for he healed the multitude of all manner of disease without a failure, and did it instantaneously. No one can conceive of a more spontaneous impartation, a more instant application

of power or enforcement of law. No one can depict a more immediate and complete consequence of any modus operandi than that which followed when the Mind which was in Christ ministered to the sick. How did he do it? What was the power; by what means were ten lepers healed and the dead raised in the only right way? Was the way through matter or through Mind, through the presumed power of drugs, or the supreme all power of the mighty creator? Did he use drugs; did drugs ever cure a case of leprosy? Did God or Christ, which manifested the supreme all-power, dilute this power by irrational recourse to that which never healed the disease?

Jesus recognized fear, sin, disease, superstition, and death as being incidental to a humanized and perverted sense of existence; but he never admitted their right to exist, or that they were to be counted as natural, actual, real, or permanent. Like Paul he understood these things to be but the paraphernalia of the "carnal mind," which is no mind at all but is, so far as mortals are concerned, a lie about the truth, an aberrated condition of human consciousness. Instead of respecting evil as though it were substantially something, he cast it out as though it were nothing. It is therefore necessary to believe that while he understood that sin and kindred forms of abnormity are to be exterminated from human experience and consciousness, he also knew that evil is but a negation. He understood the unreality of evil. He could not exterminate anything that God made or sanctioned. He could not abolish any real, eternal thing. The hope of a suffering race lies in this assurance.

The mediatorial service of Christ was not to reconcile God to a mortal who is simply a repre-

sentative of sin, fear, and disease. God surely is of too pure eyes to be reconciled to evil, or to be changed in any other way. The best service of Christ in behalf of a wicked and perverse generation is to enlighten the people, to educate them. They are, through ignorance, self-alienated from God. They need to be born again, to be transformed through Mind, to be corrected. They are to demonstrate that "to be spiritually minded is life and peace"; they need to show forth the verity that "to know aright is Life eternal." (Science and Health, pref. vii:19) "Let this mind be in you which was also in Christ Jesus."

Although we may be inclined to think of salvation through Christ as mediation, intercession, atonement, remission, we must surely understand that Christ is the way; that Jesus is the Way-shower, who by his works interpreted the way to mortals, and gave proof of its utility and availability and requires that we shall work out our own salvation. In order to be saved we must accept Christ's moral standard. The Sermon on the Mount is a code of ethics that must not be ignored or evaded.

What think ye of Christ? What think ye of the Christianity of Christian Science? Does it acknowledge too much perfection in God? Does it set forth a divine plan and purpose that is better than God or more benevolent than infinite Love? Does it ascribe too much supremacy to omnipotent Spirit? Is the scope of salvation for the man who needs salvation too ample; does it promise to save him too soon or from too much? Is it a mistake to hold that the assurance of salvation lies in the triumph of Christ rather than in the crucifixion and the crown of thorns? Will a lesser scope and efficacy fulfil the promise or redeem mortals from the unification of

evil which includes sin and disease as cause and effect? Is there any other way given under heaven whereby we must be saved? No. Herein is the promise of Christian Science; herein the reign of Christ on earth under which the world will at last find peace. This alone will break earth's tragedy, dry the tears, subdue the passions and violence of men and nations so that even a little child shall lead them.

It would be obviously improper after making this incomplete statement for me to say, "This is Mrs. Eddy's interpretation of Christianity." All that I know about Christianity I have learned through her teaching, but she is responsible only for what she herself has published in her textbook, "Science and Health;" nevertheless I might say that all that is distinctive in Christian Science is because of her discovery and proof.

For nearly half a century she has been pleading for the recognition of God's allness as being good; for absolute reliance on His supremacy as power, action, law; for the discovery that the divine and eternal substance is in Spirit or Mind and not in matter. She disclosed by means of scientific analysis the illegitimacy of disease and sin, the abnormity of the so-called law of disease and death, and the curable nature of sickness as well as vice. She insisted that the Mind which was in Christ is also capable of expelling the mischief of the mind that Paul called carnal, and she insisted that the drugging system was unscientific and can never cope with disease. She insisted that the power that was equal to the creation of a universe is equal to the elimination of disease according to a law which is of universal applicability.

With consummate patience and with conviction

that rested on proof she waited until the verity of her discovery penetrated the consciousness of humanity. Day after day the philosophers and students and men of science are conceding nearly all for which she contended. Mental causation is being admitted as the inducement of disease. Dentists declare that mental obsessions cause diseases of the teeth. Professors of medicine now declare that of the 1,500 drugs listed in the pharmacopoeia not more than thirty have any curative efficacy, and that many of the thirty are doubtful; one professor says that only two of them are curative, and nearly all physicians are invoking some kind of activity of the human will in the guise of hypnotism which changes the belief of the patient instead of expelling the cause of disease.

Ministers are gradually admitting the genuineness and rationality of her recourse to divinity for the rule and fruition of existence, and people in every walk of life are awakening to the fact that the author of the universe is of some consequence and consolation to men.

Considering the fact that millions of instances of sickness, sin, and vice have been healed and that probably a million instances of so-called fatal disease have been cured, is it possible for any one to recall a more majestic transaction since the day of Christ, than Mrs. Eddy's discovery that Christian salvation is the actual master of disease and sin, according to Principle and rule? Concerning the limitless import of this discovery, the universality of its application, the splendor of its promise, and the indispensable ultimate of its purpose and of Mrs. Eddy's mission, is it not easy to understand how grandly she has dignified that mission by silence in the midst of every evil assault upon her? Would any other course have

been possible than for her to wait until it should transpire that her daily living and teaching and labor for humanity justified her before God and men and innocently compelled the esteem and applause of mankind?

The most practical question of humanity is, "What shall I do to be saved?" The question must go down in despair unless there be a practical answer. An answer that is veiled in mystery or mysticism—one that taxes the credulity of a man to the utmost limit by asking him to have faith in that which he cannot understand, or which demands that he submit to the climax of evil in sickness and death before he can be saved, is not practical. The consciousness of humanity is involved in every kind and degree of evil experience and oppression. Humanity needs to be saved from all of it, from everything that mars, wounds, or obstructs. Can it be saved? Can it be saved from all of the miserable wretchedness? Can it be saved now? The answer in Christian Science is, "Yes," "My grace is sufficient for thee." "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ."

In the rough and parched soil of each human experience has been planted a flower of new hope and boundless promise, and as this flower, watered by the very touch of God, grows on to its fruitage; as the burdens drop off, the pang ceases, and the tension of fear is broken, each one knows that he has come into his own. He realizes the compensation of faith and joins in the conviction, "I shall be satisfied when I awake with thy likeness."

Delivered in the Ancient Concert Rooms, Dublin, Ireland, May 10, 1908.

ARTICLES

MARK TWAIN, MRS. EDDY, AND CHRISTIAN SCIENCE *

EVERY reader of the Cosmopolitan will be interested in Edward A. Kimball's criticism of Mark Twain's recent volume, "Christian Science." Nearly eight years ago this magazine published Mark Twain's first writing on Christian Science. His views on this subject have not changed since that time, but the appearance of the book has revived interest in what the great humorist and genial philosopher thinks of Mrs. Eddy and her teachings. Of equal interest, however, is what Christian Scientists think of Mark Twain and his book, and that is given our readers in Mr. Kimball's article.

EDITOR'S NOTE—Nearly eight years ago the Cosmopolitan printed Mark Twain's first writing on the subject of Christian Science. The great humorist and philosopher has since followed the development of the science with the keenest interest, but in most respects his recently published volume, "Christian Science," is merely an extension and elaboration of the views and criticisms expressed in the Cosmopolitan for October, 1899. Like many others, Mark Twain finds genuine difficulty in understanding Mrs. Eddy's famous book, "Science and Health with Key to the Scriptures." He is not sparing in his criticism of the subject-matter and literary style.

"Of all the strange, and frantic, and incomprehensible, and uninterpretable books which the imagi-

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nation of man has created, surely this one is the prize sample. It is written with a limitless confidence and complacency, and with a dash and stir and earnestness which often compel the effects of eloquence, even when the words do not seem to have any traceable meaning. There are plenty of people who imagine they understand the book; I know this, for I have talked with them; but in all cases they were people who also imagined that there were no such things as pain, sickness, and death, and no realities in the world; nothing actually existent but Mind. It seems to me to modify the value of their testimony . . . . .

"When you read it you seem to be listening to a lively and aggressive and oracular speech delivered in an unknown tongue, a speech whose spirit you get, but not the particulars; or, to change the figure, you seem to be listening to a vigorous instrument which is making a noise which it thinks is a tune, but which to persons not members of the band is only the martial tooting of the trombone, and merely stirs the soul through the noise, but does not convey a meaning."

Mark Twain treats jocularly the belief that the principles of Christian Science were a direct revelation from God, and that the science is foretold in the Book of Revelation. He speaks of "Science and Health" as "The Bible-Annex."

"We know that the Bible-Annex was not written by Mrs. Eddy, but was handed down to her eighteen hundred years ago by the Angel of the Apocalypse; but did she translate it alone, or did she have help? There seems to be evidence that she had help."

As to the real authorship of the volume, Mark Twain's opinion is founded largely on internal evi-

dence. He made a careful comparison of Mrs. Eddy's signed writings in the "Christian Science Journal" with the text of "Science and Health." His conclusions are as follows:

"I surmise that the first translation was poor; and that a friend or friends of Mrs. Eddy mended its English three times, and finally got it into its present shape, where the grammar is plenty good enough, and the sentences are smooth and plausible though they do not mean anything. I think I am right in this surmise, for Mrs. Eddy cannot write English to-day, and this is argument that she never could. I am not able to guess who did the mending, but I think it was not done by any member of the Eddy Trust, nor by the editors of the 'C. S. Journal,' for their English is not much better than Mrs. Eddy's.

"However, as to the main point: it is certain that Mrs. Eddy did not doctor the Annex's English herself. Her original, spontaneous, undoctored English furnishes ample proof of this."

Here followed several quotations from Mrs. Eddy's own articles paralleled with extracts from "Science and Health."

"You notice the contrast between the smooth, plausible, elegant, addled English of the doctored Annex and the lumbering, ragged, ignorant output of the translator's natural, spontaneous, and unmedicated penwork. The English of the Annex has been slicked up by a very industrious and painstaking hand—but it was not Mrs. Eddy's."

The real basis for the success of Christian Science and the undoubtedly beneficial effect upon the health and happiness of its followers, may be found, Mark Twain believes, in certain well-understood functions of the imagination.

"No one doubts—certainly not I—that the mind

exercises a powerful influence over the body. From the beginning of time, the sorcerer, the interpreter of dreams, the fortune-teller, the charlatan, the quack, the wild medicine-man, the educated physician, the mesmerist, and the hypnotist have made use of the client's imagination to help them in their work. They have all recognized the potency and availability of that force. Physicians cure many patients with a bread pill; they know that where the disease is only a fancy, the patient's confidence in the doctor will make the bread pill effective.

"*Faith in the doctor.* Perhaps that is the entire thing. It seems to look like it. In old times the king cured the king's evil by the touch of the royal hand. He frequently made extraordinary cures. Could his footman have done it? No—not in his own shoes. Disguised as the king, could he have done it? I think we may not doubt it. I think we may feel sure that it was not the king's touch that made the cure in any instance, but the patient's faith in the efficacy of a king's touch. Genuine and remarkable cures have been achieved through contact with the relics of a saint. Is it not likely that any other bones would have done as well if the substitution had been concealed from the patient? . . . .

"Within the last quarter of a century, in America several sects of cures have appeared under various names and have done notable things in the way of healing ailments without the use of medicines. There are the Mind Cure, the Faith Cure, the Mental Science Cure, and the Christian Science Cure; and apparently they all do their miracles with the same old powerful instrument—*the patient's imagination.* Differing names, but no difference in the process. But they do not give that instrument the credit; each sect claims that its way differs from the ways of the others.

"They all achieve some cures, there is no question about it; and the Faith Cure and the Prayer Cure probably do no harm when they do no good, since they do not forbid the patient to help out the cure with medicines if he wants to; but the others bar medicines, and claim ability to cure every conceivable human ailment through the application of their mental forces alone. They claim ability to cure malignant cancer, and other affections which have never been cured in the history of the race. There would seem to be an element of danger here. It has the look of claiming too much, I think. Public confidence would probably be increased if less were claimed."

Mark Twain's serious and extended criticism may be said to represent the uninformed view of Christian Science. The Cosmopolitan is anxious, however, to give both sides of the controversy, and has invited a prominent Christian Science author to review and analyze the famous American humorist's attitude, and this article is subjoined.

BY way of justification, in part, of the Christian Science propaganda, the reader of this article is asked to consider for a moment the startling statement of fact, afforded us by medical authority, to the effect that of the fifty million people who die every year, one-half die prematurely. Before they died many of them were taught that sickness is ordained of God as a concomitant of His divine purpose. Many others were taught that disease is natural and inevitable and is procured through the enforcement of natural laws. All of them were taught that sickness per se cannot be exterminated, and that humanity must reconcile itself to an irresistible doom.

It may be presumed that before dying nearly all

these people tried to get well, and that in this effort they had recourse to some form of material means, the chief instance of which is the drugging system. Finally it may be concluded that at least twenty-five million people die annually because of the insufficiency of material means to cope with disease.

Foremost in the long contention against sickness have stood for centuries many grand men and women who, as medical practitioners, have struggled on through all the fluctuations of success and failure, ever deploring the instability of medical theories and the inadequacy of material remedies. With uncovered heads the Christian Scientists reverently declare their high regard for the compassionate devotion of these examples of a splendid humanity. Christian Science, which includes no enmity toward any man, surely includes none toward those who strive against pain and disease—the common foes of our race. Nevertheless it lifts its voice inquiringly to those who are dying, and asks if they are doing the best that can be done to live, and to live in peace.

Nearly forty years ago Mrs. Eddy proclaimed to the world certain postulates of a religio-scientific nature and declared that the *verity thereof can be demonstrated with scientific accuracy.* It is not my purpose herein to attempt a complete presentation of the message that she has given through Christian Science, but there are certain statements which have an immediate bearing on the subject of disease and kindred forms of human wretchedness, which are entitled to the respectful attention of mankind.

She insisted that God, the sole creator of all that has actual, legitimate existence, has not created or procured disease and does not make use of it or coöperate with it for any purpose.

She declared that sickness is an abnormity, wholly

illegitimate, unlawful, and unnecessary; that it is not a natural, indispensable, or irresistible incident of man's normal existence; and finally, that sickness, being at most but a disorder of human procurement, can be and will be exterminated. In this particular she was absolutely in accord with the prophecy of Benjamin Franklin in 1788, to the effect that the science of healing would be discovered and practiced, and when practiced would, by sure means, either prevent or cure all manner of diseases through the power of Mind.

She declared that the demonstrations of Jesus, instead of being works of mystery, were in attestation of the divinely scientific verity that the nature, power, and law of God are adequately available to a sick man and are spontaneously responsive to his need.

To scientists, philosophers, and metaphysicians she declared that the chief mischief-maker of the world and the primary cause or essence of disease is what Paul designated the "carnal mind," represented by the sum of an aggregation of human fear, ignorance, superstition, sin, and erroneous and perverted beliefs and illusions.

She declared that the one supreme potentiality of the universe is the divine Mind or Spirit, which correctly has been termed omniscience, and furthermore that this "Mind which was also in Christ" is equal to, and is all that will ever effect, the redemption of mortals from sin and sickness.

If these things be true, then it follows that the verity thereof sanctions the unlimited hope and favorable expectation of everyone whose earthly sojourn is beset by disaster. A million people who have tested the truth of this Science insistently bear witness that by its means they have been delivered

from every form of disease, sin, vice, fear and misery.

Like every other scientific discovery, these declarations have come to the world as a surprise and ask for the most exhaustive analytical investigation. When we consider the universal tendency of the race to cling to old beliefs and to resist the footsteps of its own progress, we need not wonder that Christian Science aroused a tumult of discussion, remonstrance, and denunciation; indeed, we need hardly wonder that this interpretation of Christianity, which comes with new promise to stem the tide of anguish and tragedy, has even been the object of bitter assault, of defamation, and of ridicule.

The many systems of religion which differ greatly among themselves complain because Christian Science also is different. The schools of philosophy, which hold to the naturalness of evil, resent the teaching of Christian Science, which exposes sin and disease as negations. The materialists reject its plea for the supremacy of Mind or Spirit, and most of those who are accustomed to pain and tears are too hopeless to heed its far-reaching promise.

Christian Science itself is not a suppliant for fair play, nor does it complain because the hostility is ruthless and intemperate. It simply declares itself, its Principle, its rule, its modus, and its promise, and awaits perception and proof on the part of humanity. The Christian Scientists protest against the disposition of most critics to be unspeakably unfair, to misrepresent, to distort, and to disfigure all that it is and does; but on the other hand, they have no desire to cross swords in disagreeable conflict with everyone who appoints himself, without regard to ways and means, one to bring discredit upon Christian Science and its people.

Christian Science as a religious activity, together

with the incidental organization, is surrounded by every conceivable form of antagonism and will continue to abide, if need be, in the storm, until the ingenuity of hostility shall have exhausted itself, until the persecution shall have done its utmost, and until mortals learn of the consummate beneficence of Christian Science and of its limitless value to all men.

It almost seemed as though everyone who cared to cast a stone at Christian Science or was willing to wound the leader had already put his hand to such endeavor, when lo! there appeared a new and unexpected participant to re-enforce the efforts of those who are intent upon detraction and ruin.

A man whose wit has been the object of a nation's admiration; a man who actually won his way to the generous affection of his countrymen by reason of his genial and unmalicious humor and good cheer—this man, whose mission in life was to tinge with gentle glow the rugged peaks of human existence and, perchance, even to dry the tears of some who were being stung by the bitterness of "man's inhumanity to man," comes with deliberate offensiveness to denominate Mrs. Eddy a liar and a fraud.

It matters not that hundreds of thousands of grateful hearts hold her in high esteem for what she has done for them and for the world. It matters not that her townspeople respect and honor her, that distinguished men of other faiths admit that she is an illustrious religious leader, or that those who know her, love and revere her; these long continued evidences of esteem and good-will do not serve to dissuade nor withhold the man who, not knowing her, is full of the business of discrediting her in the estimation of the world.

In entering the lists with those who are thus in-

clined Mark Twain seeks justification for an ungracious course, in the plea that he is using Mrs. Eddy's own utterances wherewith to support his contention. Thereupon he avails himself of the bad habit usually shunned by fair-minded men, of separating text from context; of disintegrating the utterances of his subject; of using certain isolated sections instead of presenting the wholeness of the author's statement, and finally, of importing into the text his own conception thereof and of the author's purpose, in order that his concept may be projected upon the thought of his readers and control their judgment.

Mark Twain's entrance upon this scene of industry was rather belated and in consequence he found that the possibilities of attack had been somewhat exhausted. Much that he says was said long years ago by the pioneers in this crusade. There is an air of venerable staleness about the time-fixed platitudes and the sinuous innuendos. There is no novelty in his statements that Christian Scientists do not think; that they have no discriminating faculty which enables them to be other than the dupes of folly or duplicity; that they have no mental integrity whereby to rise above the plane of rank partisanship; that Christian Science literature is sold at a profit; that its followers are in unholy pursuit of money. All these and many other of his statements have been found in the stock-in-trade of "the system" for years. They are hoary with age and worn with much use, and, moreover, they are insufferably cheap. Men strive in vain who hope by such puerile means to repress an earnest, respectable people and to thrust back into the tomb the thousands who have just escaped its desperate embrace. This critic, nevertheless, with the incidental enterprise of the raw recruit, has presented one novelty which has been

advertised extensively as his proof that Mrs. Eddy is not the author of her text-book, "Science and Health with Key to the Scriptures." Most important, if true. If true it would impel the conclusion that Mrs. Eddy is and has been the greatest fraud of all history. Mr. Clemens takes upon himself the profound responsibility, or the profound impropriety, of erecting such a conclusion and asking people to believe it.

Let us see what there is by way of offset that confronts this amazing presumption.

In the year 1875 Mrs. Eddy published the first edition of "Science and Health." She declared that she was the author of the book. The United States court decided that she was its author. No person who ever lived proclaimed the slightest intimation that he or she was the author of it. Even those who think that Mrs. Eddy gained through another some of her ideas about mental healing, admit that she wrote the book, and the magazine which is now surpassing all other efforts to disparage her admits that she wrote it. No antagonist has been so urgent, no enemy so virulent, no critic so reckless as to deny that Mrs. Eddy is the author of her own book. The declaration which implies that she is fraudulently masquerading as its author is original with Mark Twain. His alone will be the fame: his alone the infamy of this business, according as his allegation is true or false.

Upon what evidence does this insinuation pretend to rest? Through what sinuosities does the argument thread its way until it asserts itself as a conclusion, the dire purpose whereof, manifestly, is to bring reproach upon this venerable woman, and to do it at a time when so many other valiant people are heaping upon her head the full measure of their cruelty?

The evidence upon which you are asked to forge the weight of your condemnation is this: He says that the book, "Science and Health," is an instance of good English. He also says that he has discovered some of Mrs. Eddy's writings that are deficient in good English. He is then pleased to conclude that she could not have written both, and finally, in the special plea of the partisan, he invites you to join him in a new and outrageous crusade.

In the book entitled "Personal Recollections of Joan of Arc" there appears a translator's preface which is credited to Mark Twain. It is a superb manifestation of English composition; lofty in tone, sublime in its estimate of this matchless girl, gracious and compassionate in conception and tribute. Let anyone who cares to do so compare this satisfying, yea, this elevating, witchery of words with the book in which this writer attacks the integrity of Mrs. Eddy's authorship. Observe in the latter the defects of composition, the trivial slang with which is clothed the discussion of a subject of vital concern to all mankind; and observe, too, the ruthless disregard of the sentiments and sensibilities of a Christian people who are holding to their faith and hope "for conscience' sake." Consider this well and it may seem strange to you that the man who can span the vast gulf that lies between such antipodes finds it impossible to reconcile himself to the small differences that are incidental to Mrs. Eddy's writings and therefore calls upon you to denounce her as a fraud.

It is well known that years were spent in perfecting Gray's "Elegy." It is known that such facile writers as Macaulay and Dickens were accustomed to rewrite paragraphs many times. Mrs. Eddy has had little time for this. She has been writing on the subject of Christian Science for forty years and has

done so in the midst of many duties and the rush and hurry of varied and incessant activity. Since its first edition she has been making changes in "Science and Health" constantly, for the purpose of rendering her meaning clearer and of easier comprehension on the part of the reader. The book has improved, and it is because *she* has improved it. A few years ago, prior to the casting of new plates for the printer's use, she decided to make several hundred verbal changes. I assisted in this work, and I know that with the exception of possibly five or six instances every one of the changes was made on her own initiative and by her own hand.

The confrères of Mr. Clemens in this business of persecuting Mrs. Eddy, with one accord have denounced the book without reserve. They have poured out the most withering scorn for its substance and sequence, its style, its grammatical details, its capitalization, punctuation, and its rhetorical shortcomings. Mr. Clemens is the only one of them who, during thirty years, has broken in upon this endless chain to utter a single word of commendation. He says the book is an instance of good English. He was obliged to say this in order to present his polar opposites and his impassable gulf.

Having made this admission for the sake of the consummation of his purpose, he takes pains to accredit himself as an expert. All his advertisements and press-notices declare that he is competent to afford expert testimony. An expert on the subject of literary or epistolary composition knows that every author or writer of consequence possesses what, in literary parlance, is called "style." Each one has his characteristic style, as witnessed by the writings of Shakespeare, Carlyle, Milton, Kipling, Maeterlinck, Dante, Mark Twain, and Whitman.

Every expert knows that if the page of Mark Twain's writings which ends "ante and pass the buck" were to be introduced into a book written by the saintly Whittier, the page would at once betray itself because of its distinctive style.

Now it is an incontestable fact that no writer known to literature has a more distinctive style than has Mrs. Eddy. Designate it as you will—either good, bad, or indifferent—the fact remains that her style is so absolutely unique, so wholly unlike that of any other writer, that it would be impossible to amalgamate with it the writings of any other person. Moreover, it is true that this same unmistakable distinctive style inheres in every page that has been issued in her name.

The coterie of men and women who are coöperating to injure the cause of Christian Science, and who evidently regard an attack on its leader as being an effective means of offense, have a system which would embarrass almost any other effort that depended on public approval for its success.

The policy is to make a double attack from opposite directions in which part of the forces cannonade the public with the averment that she is a mere imbecile, a tool in the hands of designing and corrupt men, herself bereft of authority or capacity to act. To the other section is assigned the task of making it appear that Mrs. Eddy is a despot, holding in her clutch the rule and destiny of a helpless multitude of dupes and carrying out a plan of aggressive domination which promises to sweep within her autocratic control the affairs of the whole world.

The "sphere of influence" is greatly enlarged by the operation of this rule of opposites with these bald contradictions and with this new equipment the laborers in this field of havoc toil on with the naive

expectation that the public will believe them both.

Mr. Clemens has elected to assail Mrs. Eddy as a despot, a schemer who is inclined to coerce and possess the world and is competent to do it. Applying his device for the condemnation of Mrs. Eddy out of her own mouth, he exhibits quotations from the "Manual" of the Mother Church to support his contention. This "Manual" contains the By-Laws that are deemed essential for the government of the church. In large degree it confers on Mrs. Eddy, the "Pastor Emeritus," that which is generally known as the "veto power." In this Mr. Clemens sees nothing but mischief. It seems not to have occurred to him that a peace-loving Christian people and a devout Christian Leader have use for power other than to work therewith unrighteously, nor does it occur to him that perhaps the evil-doer is the only one who is offended by the law. Surely there is no Christian Scientist that does not feel absolutely safe therein; there is none that does not know that this "Manual" exists largely as a preventive whereby to safeguard the welfare of the church.

If this "Manual" had been devised as the scepter of an autocrat, after all these years there would be signs of the rule of an autocrat. This critic, not understanding the benevolent leadership of Mrs. Eddy, has erected out of his own imagination a supposititious reign of terror and constraint.

How speedily does this man of straw fall in ruins beneath the recital of the history of the church, wherein loving-kindness and good-will toward men hold sway!

Mrs. Eddy has never procured nor induced the expulsion of a single person from the Mother Church, nor from any church, for any reason. She has never removed or caused the removal of any officer of any

branch church, nor has she ever interfered with their affairs.

I have been a member of the Board of Lectureship for ten years. During that time this board has had but two communications from her, and these were both in response to its request. This board has been left absolutely free to fulfil the purpose for which it was organized. It has made its own rules, established its own system, and has been responsible for the legitimate administration of its affairs. For five years I was a member of the Board of Education and during those years Mrs. Eddy seldom volunteered anything by way of direction to that board. Instead of a dictatorial effort to keep her hand on every detail of the work of the denomination, she is ever seeking for those who will assume responsibility and wisely exercise it.

Mr. Clemens has written a book through which runs an unbroken thread of purpose to procure the discomfiture of Mrs. Eddy. In this behalf he presents a riot of inconsistency which we may with propriety consider. In order to gain his point he is obliged to present "Science and Health" as possessing some merit. Then he insists that Mrs. Eddy never rose to an intellectual altitude that was on a plane of excellence with the book. Then follows the deduction that she did not write it and that her pretense is fraudulent. He thus uses the book for the obliteration of Mrs. Eddy, in apparent disregard of the fact that in another place he has written, "Of all the strange, and frantic, and incomprehensible books which the imagination of man has created, surely this one is the prize sample." He declares that Mrs. Eddy in several ways is the most interesting woman that ever lived and the most extraordinary—that "she launched a world-religion which is increasing at the

rate of a new church every four days;" that "it is quite within the probabilities that she will be the most imposing figure that has cast its shadow across the globe since the inauguration of our era;" that "she is profoundly wise in some respects," "she is competent," and so forth; and then he declares his conviction that she could not have written "the most frantic and incomprehensible book which man has created." And this is the testimony of an expert!

After concluding that the Founder and Leader of this religious movement is a fraud, a cheat, and a tyrant, and that the textbook of this church is an unconscionable lie; that the church organization is venal, its laws outrageous, and its aims degrading he declares, "I believe that the new religion will conquer half of Christendom in a hundred years," and adds concerning this statement, "I think perhaps it is a compliment to the (human) race."

A doubtful compliment, is it not?

I have been asked by the editor of the Cosmopolitan to write an answer to Mark Twain's querulous attack on Christian Science. I knew that I could not do it. I might perhaps be willing to explore and attempt to classify a comet's tail, but to answer the grotesque contradictions of this book is impossible. Bewildered at such a prospect, I feel that Christian Scientists cannot do better than to forego a war of words and to abide in the confident expectation that Christian Science will continue to justify itself by its fruits and in the knowledge that such justification will stand as a sufficient and imperishable answer forever.

A vast multitude of men and women have come up out of the abyss of inveterate torment, wherein were sin and tears and bitter woe. From out the depths and blackness of despair have been lifted a

throng, unspeakably stricken, hopeless, acquainted with hell. As each one lays off the graveclothes of his long captivity and comes into the sunlight and freedom and calm of a new redemption, perhaps of a new-found virtue, the gentle impulsion of joy gives voice to gratitude, and from his song of praise one learns that he has been disenthralled. And as this throng of the rescued, in eager sympathy for those who mourn and suffer, make known the measure of their joy and give all glory and thanks to God, then these people are stoned because they have too great a trust in the dear Father of us all and expect too much through his divine Christ.

In the hour when the world's cruelty stings and stings the man who strives to walk in God's way; in the hour when his heavenward striving and godly obedience excite the jeer, the wound, the unmerciful spear, then may divine Love lead him in the only way, the only way of redress, the way through the prayer of him who is kind enough to say, "Father, forgive them for they know not what they do."

Note: We understand that Mark Twain's attitude toward Mrs. Eddy and Christian Science finally changed. Certain biographies substantiate this, as indicated in "Mary Baker Eddy, A Life Size Portrait," by Lyman P. Powell, page 40.

AN ABBREVIATED STATEMENT OF CHRISTIAN SCIENCE AND THE PRACTICE OF CHRISTIAN SCIENCE MIND-HEALING.*

Webster's definition of science:

(a) "Knowledge of principles and laws. . . .

(b) "Accumulated and established knowledge systematized and formulated with reference to the discovery of general truths or the operations of general laws."

CHRIST JESUS was possessed without measure of accurate, definite knowledge concerning fundamental or divine Principle and law. He demonstrated the eternal verity that the divine law and power are equal to the cure of all diseases. Hence the term Christian Science. It is certain that if Jesus did his work lawfully and naturally he did it scientifically. If it could be shown that it was lawless or in contravention of law; that it was in defiance of divine or fundamental naturalness, then Christianity would go down in ruins and the works of Christ would be degraded to the plane of spasmodic empiricism.

All the things that have actual being exist at the standpoint of effect in consequence of some substantial cause which has induced their existence. Everything in the universe is a manifestation of some basis, origin, source, foundation, Principle, causation. Man with his intelligence is the phenomenon of a necessarily intelligent cause or creative animus. This primary creative cause is an infinite, conscious, intelligent being—one spiritually self-existent individual

* Prepared for a brief.

who is omnipotent and omniscient—the only lawmaker, the supreme author and ruler of the universe. This supreme being who is infinite good and who hath done all things well, alone may be called Deity. This divinity is the only God.

Many technical terms have been used whereby to enlarge the human, finite concept of God who is infinite. Christian Science introduces an additional synonym and declares that God can be most easily comprehended as the infinite divine Mind, and that this Mind is the one supreme power of the universe.

Man is a state of conscious intelligence or being. The divine plan concerning man provides for him harmonious and satisfying existence and an adequate dominion over his environment. Man governed wholly by God would be sustained in health and prosperity. God has not instituted or procured disease or kindred ills for the discomfiture of man. They have no part in the divine nature or economy. Sickness is not a natural nor God-ordained concomitant of existence.

The human race, which declares itself to be a fallen race, is in a state of abnormity. Its fear, sins, disease, insanity, depravity, and poverty are all illegitimate. They are utterly unlike God, and, by reason of them, humanity has involved itself in prodigious disorder.

The problem of evil has harassed mankind for ages. Men have sought for a solution of the problem and for deliverance from the embrace of evil, and they have failed. In their endeavor they have had recourse to conjecture, hypotheses, philosophy, and materialistic beliefs and to every form of matter, and after all the ages of materialistic theory and practice it is palpable that materialism is not delivering the race from its plight. It is admitted that

fifteen or twenty million people die prematurely every year. Having failed of a solution and of deliverance through recourse to matter, humanity has decided that sickness is natural and inevitable, and has resigned itself to the tragic sequence.

Christian Science declares that the problem of disease will be solved, not by materialism, but by Mind; by recourse to pure supersensible Science, and it declares that Mind can and will cope with and eliminate disease.

The crusade of Christian Science against disease is predicated partly on the discovery that sickness, as a negation, has no legal or divine right to infest or consume mankind; that its conditions are abnormal, and that it has no inherent or acquired power of continuance. Its manifestations being on a spurious basis, sickness per se will be expelled as a negation because of the discovery and utility of the power, law, and modus that are equal to such expulsion.

The coexistence of infinitely good causation and power, and infinitely bad causation and power is impossible. Spirit and matter cannot both be primarily causative. Such a dualism is scientifically inconceivable. The attempt of materialism to locate causation in matter has failed to solve the riddle of the centuries, namely, "What is the primary cause or essence of disease?" Christian Science declares that the primary causes of the bodily impairment of the race are to be discovered in the mental realm, and that individual and racial fear in its many forms has been the chief mischief-maker. It claims that disease, as a unit, is the effect of abnormal causation, and that disease can be eliminated for the simple reason that the cause thereof can be abolished.

The ordinary human being, examined under the lens of a pure, divine psychology, is a composition

of conscious and unconscious strata of mental susceptibility that has been both the arena and the prey of invisible and mysterious forces which, until now, have been pernicious and unobstructed. In this realm of occult influences have lain the avenues through which havoc has wrought the undoing of the individual. Herein lies the actual foe of humanity which has procured the universal impairment and degeneracy of the body. Herein lies the entire modus of prenatal or hereditary contamination.

Christ Jesus demonstrated the only right way in which to heal the sick. The human race, which has become self-alienated from God and has lost its normal equipoise, can only be extricated from its dire peril and disaster by recourse to the supreme power and law of the universe—the power of God, the power of the divine Mind which alone is equal to the cure of all its diseases. Every other recourse has failed and will fail. No person can think of anything more important than Principle, law, and power. Without them there would be no existence; man himself would be an impossibility. If they could be abolished, the universe would collapse in chaos, and yet neither Principle, law, nor power can be cognized by the senses of a mortal. That which is equal to the creation and activity of the universe, including man, is absolutely invisible and impalpable. All that the faculty called the intellect of a human being can cognize is the effect of power and law in concrete form. It is only as a man strides past the limitations of sheer materialism that he gains a supersensible grasp of what Principle, law, and power really are.

The concrete effects of Christian Science practice are easily described by stating that all the forms of disorder in the common kinship of disease, insanity, vice, and sin have been expelled through this prac-

tice, but an adequate statement of the modus, including all that refers to cause and effect, and to prevention and cure, obviously would be too extensive to include in this brief outline.

There is an indestructible relationship between the phenomena of the universe and the noumenon which caused them to exist, and this is essential between man and the creator of man. Instinctively the human race has sought to penetrate the so-called mystery of this relationship; to acquaint itself with God "and be at peace." This relationship between divine omniscience and man who was created and should be in the likeness of God is referred to by Mrs. Eddy who said of God, "Whom to know aright is Life eternal." All genuine science declares for such relationship between cause and effect.

In this realm of spiritual or mental relationship lie all the phases of activity called revelation, inspiration, spiritual communion, and the scientific discovery of Principle and law. It is into this realm that men seek to enter by means of prayer and faith. It is in this realm of fixed, invisible law and power and the utility and availability thereof that Christian Science Mind-healing is operative and manifests its effectiveness through its supreme power over disease.

The ordinary human conception of faith and prayer does not accurately indicate the modus operandi of Christian Science healing. The different mental states called faith may be sublime with one person and ridiculous with another. Likewise uncertain is that which is designated prayer. Nothing is more true than that most men pray amiss. Much that is called prayer is utterly irrational. The curative impulsion in Christian Science includes all of the best that is termed faith and prayer, but includes vastly more. Instead of being the prayer of petition,

it is the prayer or mental modus of demonstration. It is both prayer, in the highest sense, and answer also. Instead of asking God to interpose and to heal the sick by way of response to the prayer, the work in Christian Science is in recognition of the fact that all by way of divine nature, law, power, action, privilege, availability, and opportunity necessary to the healing of the sick has ever existed wherever the sick may be, and needs only to be realized and appropriated by humanity.

Christian Science declares that in the case of sickness we may have recourse to the divine with absolute avail; not by way of mystery or miraculous defiance of natural law, but through the enforcement of law. Christian Science Mind-healing rests upon infinite Principle. All its postulates can be vindicated by faultless and logical argument. The rule of practice is definite, fixed, complete, and scientific. The process of healing, as applied to what is termed the human body, is both reconstructive and eliminative. It invokes an invisible power, which, although invisible, is potential enough to create the universe. It overcomes and dispels diseased conditions because they are unlawful, unrighteous, and unnecessary, and it is in compliance with the teaching and demonstrations of Christ Jesus who manifested divine Principle and natural law.

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CHRISTIAN SCIENCE

IN the year 1828 the school board of Lancaster, Ohio, addressed the following letter to a debating society of young men:

"You are welcome to the use of the school house to debate all proper questions in, but such things as railroads and telegraphs are impossible and rank infidelity. There is nothing in the word of God about them. If God had designed that His intelligent creatures should travel at the frightful speed of fifteen miles an hour by steam, He would have clearly foretold through His holy prophets. It is a device of Satan to lead immortal souls down to hell."

This is a reminder of the declaration of Lombroso, that "man is by nature the enemy of innovation."

If this letter instead of saying in general terms that the railway and telegraph were a device of Satan, had followed the usual custom by specifically uttering a libelous attack on the character and motives of Morse and Stephenson; if it had violated every rule of justice, honor, and loving kindness for the purpose of misrepresenting the intent and declarations of these discoverers and had done it in order to discredit them before the world, it would have shown forth the ever-continuing disposition of the human mind to resist its own progress and to thrust martyrdom on every one who is first to discern that which is true. What argument or protest would have prevailed with the dense traditional ignorance which constructed that letter? None. Nothing but demonstration with its persistent assertiveness;

nothing but the dynamics of proof will suffice to overwhelm and drive such mental perversity into silence and oblivion.

It is fortunate for mankind that the discoverers and reformers throughout the ages have had the moral courage and superb mental poise which enabled them to endure the storm of antagonism and persecution while they persisted in impressing the facts of being on the world in spite of itself. It is fortunate that these discoverers have known enough to expect that the rude hand of ignorance would strive to thrust back every scientific advance and promise of advance. It is well that they knew it would be folly to attempt to stem the tide of unfriendly bias, or to keep pace, by means of dispute and recrimination, with a bewildering flood of utterances which were unjust or benighted. It is well that the great benefactors of the world have known that there is but one thing that will be sufficient to answer all slander and to put to rout all antagonism. That one thing is justification. The one who has discovered a scientific verity and knows that it is demonstrable may wait, in serene calm, until demonstration justifies him and his cause. If it were not thus, most of them would falter and go down in heart-broken despair, and humanity would either stagnate or revert to barbarism. All the discoveries and inventions which by means of demonstration have forced themselves on a resisting world, have served to show how largely the world was in need. If humanity had rightly heeded these things, it would have realized that it is barely on the threshold of knowledge and really needs to progress indefinitely and constantly in every direction. Its monotone of complaint and lamentation; its tears, poverty, and disaster,—these things are by way of

both confession and testimony that mankind is in dire trouble and in supreme need of deliverance.

For nearly two thousand years Christendom, on bended knee, has been a constant petitioner for release. Its attitude of importuning prayer would be irrational and futile, yea, unutterably pitiable, if it were not entitled to response. It has tried many ways and they have failed. If there be a way which is equal to the need, it must be somewhat or wholly different from the ways that have failed. Inasmuch as all ills are the effect of some cause, the only way to get out of trouble is to exterminate the cause. Is there any promise or prospect that this can be done?

Since the day when the serpent learned to talk and beguiled Eve in the garden of Eden, the human family has been confronted and baffled by the problem of evil. The ancients, generally, had no expectation of redemption. They believed that mortals were not only under stress of continuous misery on earth, but that their only hope was of extinction after death. Buddha, Plato, the prophets, and others broke through the terrifying gloom of the ages somewhat and pronounced a hope of amelioration and redemption. Since then the various religions of the world have found favor in proportion to the redemptive promise which they included. A survey of the philosophies and religions of all time reveals that when the teaching and demonstrations of Christ are considered as a unit, then primitive Christianity is found to stand alone as the promise and proof of complete redemption of all men from all evil, including sickness. Jesus clearly told his followers that they could not understand him, and it is evident that they had a very limited sense of his mission and teaching. Nevertheless,

they continued for three centuries to heal the sick and to do mighty works, and then, gradually, it was all lost to them through disobedience, and the invidious degradation of the moral and spiritual status of the Christians themselves.

For fifteen centuries afterward, in the name of Christianity, people devised numerous creeds and formed many sects, no two of which were alike or in a state of unity. Not one of all the number included the declaration or assumption that Jesus' healing work was in accord with natural law and was available to all men at all times, according to scientific and unmysterious rule and modus. Not one asserted that Jesus' way was the only right way to heal the sick and that such healing is an absolute essential of genuine Christian practice.

To-day more than one hundred Christian sects are in activity, each one differing from all the others and all manifesting more or less religious antipathy and confusion of creed. It goes without argument, that this aloofness of one hundred denominations from Christian unity, really indicates that they do not adequately or correctly represent the Christianity of Christ. There surely is the exact indivisible truth about it all; there must be the science of Christianity, or Christian Science.

During the last century the religion denominated Christian Science appeared on the human scene and added one more to the long list of those sects which were already in a state of disagreement. In accordance with the inveterate custom, it was inhospitably received. The rude ethics which governs in such cases grants privilege for the rough handling of a new religion which claims to present that which others have long prayed for, namely, a basis for Christian unity. The fact that Christian Science has

stirred the ire of those who are reluctant to change their minds and of those who never change their minds is not so much to be wondered at. The religion which for generations has held to the belief in the damnation of unbaptized infants can scarcely approve of Christian Science, which denies that God has inflicted any such penalty on an irresponsible babe. The one who believes that God created a devil or something that became a devil in time to destroy the first man and woman, and that He provided an eternal hell and perpetual anguish for those who have committed finite offenses, and that He has even foreordained that most of His children shall be damned; such a believer as this cannot tolerate Christian Science, which repudiates this impeachment of divine Love. Those who believe that God has instituted disease, for any reason, and who believe disease to be an essential concomitant of the divine economy, have no love and scant courtesy for Christian Science which declares that God does no evil and does not coöperate with it for any purpose whatever. The hard attrition which occurs in the alembic of religious and philosophic conflict maketh the heart of humanity sick, but it were useless to repine. It will go on and on until Christ reigns and his own prophecy shall have been fulfilled, "Ye shall know the truth, and the truth shall make you free."

Every promise of Christian Science converges at the possibility and availability of complete, ample redemption from all evil; from sickness and poverty; insanity and pain, as well as from sin. The incomparable hope and prospect which it presents to the one who is in trouble is greater than that which is included in all other schools of religion, philosophy, and science combined, but not greater than the promise of Christ, and not greater than the

promise of actual Christianity should be. If they were not of possible fulfilment, then mankind would be irretrievably doomed.

Inasmuch as the purpose of this article is to declare the practical benefit which Christian Science confers, let us consider the prodigious value of that which displaces fear and despair and opens up for the distracted invalid a vista at whose end is joy instead of a tomb.

The chief torment of human living is fear. It causes nearly all sin, disease, and pain, and disfigures human existence throughout its entire range. The Bible warns us to cast it out; to "fear not," to "be not afraid." Christian Science alone explains this phenomenon and its illegitimate origin and tenure, and alone of all the world's teaching, it explains how fear may be abolished. The redemption of the race begins at this point, "be not afraid," "I have overcome the world." The primary fear of mortals is concerning God and man's relation to God. It is fear that has its rise in the supposition that God has ordained and procured much of our own distress and our dreaded fate. It is because of the theory of a divine dualism of both good and evil; the belief that God is intent upon the death of man and is given meantime to anger, wrath, and retribution. This widespread and ingrained fear, like the sword of Damocles, has hung portentously over the human consciousness for centuries and untold millions have died because of it who might have prolonged their lives had they known that God is Love.

After these long centuries Christian Science pleads with the world to learn that this tragic conception of God is utterly wrong. The command, "Thou shalt have no other gods before me" means thou shalt have no god but the one that is infinitely

good; none but the one that is Life and means life. None other than the one who "created man that he might have being;" the man who for that reason has a right to live.

Christian Science declares that there is one infinite entity,—one supreme and adequate noumenon; one all-knowing, divine intelligence or Mind; one individual and self-existent Deity, who is the basis, foundation, cause, origin, source, and Principle of all that has actual existence; one infinity of good, Life, Truth, and Love,—and it declares that this infinite One, who has done all things well, is God and is alone entitled to be called God. It declares that the substance of God and His creation is Spirit and that our spiritually perfect God is not only the sole creator, but is the only law, power, and presence in the realm of the real.

The entire structure of Christian Science rests consistently on this basis, and it necessarily repudiates all assumption that the deific nature includes any evil or necessity for the employment of evil in order to be God and to govern His kingdom.

A practical salvation can proceed from a practical God only. If God included both good and evil, the only offspring would be chaos and pandemonium.

It may be assumed that in the main Christian people will sanction all of this statement about God except the averment that God is not implicated in evil, but there are many who do not believe there is a God or that the universe has been created by Spirit. They cling to the belief that the "first cause" of the universe is material and that the phenomena thereof are procured by a process of evolution. By denying the statement that an individual intelligent God is the author of all that really exists, they deny the entire structure of Christian Science. There

are very many reasons why Christian Scientists are reconciled to the spiritual or mental life basis instead of a material hypothesis, and by way of support thereof, the following analysis is presented:

A cause cannot produce an effect superior to itself. An effect cannot excel or show forth any phenomenon which is unlike its cause. An effect or phenomenon cannot by evolutionary process improve itself, or improve upon its cause. Man exists at the standpoint of effect. He did not produce himself and is not a state of self-existence. Every man exhibits intelligence, which is also the effect of some cause. Matter is non-intelligence; it not only is not an instance of self-existence, but it cannot create anything. It certainly cannot produce intelligence nor has it any process by which non-intelligence can become intelligence. The irresistible conclusion is that the creator of an intelligent man is an intelligent creator.

The divine nature and law were manifested to humanity through Christ Jesus. He represented and was governed by the Mind which is God. Herein is the divinity of Christ. The world has minimized and obscured the splendid significance of his mission by veiling it with mystery and emotion. Christian Science teaches that Christ's work was absolutely practical, in demonstration of divine purpose and the enforcement of divine or natural law. He did everything that was done in the only right way and his way and proof show conclusively that there is something that will heal the sick and master the evils which afflict humanity. Christian Science pleads for the recognition of the scientific nature of his knowledge and purpose, the scientific nature of his analyses and teaching, and the lawful nature of his modus operandi. He knew that disease was an

illegitimate abnormity which was contrary to God and had no right to exist. He knew that the so-called law of disease is spurious. His whole process was one of expulsion or extermination of disease and its rule. He clearly indicated that this process was of universal application, utility, and availability.

For forty years Mrs. Eddy has been insisting that the divine Mind which is God is the supreme power of the universe and that the power which was equal to the procurement of the universe, including man, is equal to the cure of disease. She insists that Christ Jesus is proof of the availability of this divine, supreme power, and is proof that the divine law, which is present wherever the sick may be, is contrary to disease and may be so enforced as to expel it by a scientific process. She declared and proved that the primary cause or essence of disease originated in the mental realm and is erroneously continued mentally.

Mrs. Eddy solved the problem of causation, and this solution has made it possible for humanity gradually to become the master of sickness by a process of elimination.

In the first issue of her textbook, Science and Health, she stated the Science of "Christian Science" and the rule for demonstration. There has been no change whatever in these primary statements, but she constantly changes words for the purpose of making it simpler for the reader to understand what she means. Every one knows the difficulty in using ordinary terminology to express spiritual Truth so that the reader will comprehend the text in its highest meaning. Mrs. Eddy has repeatedly declared the truth about her discovery; the originality of her book and of her scientific exposition of the mission of Christ. If anything were needed to confirm her

statements, it would be found in the fact that all the books and papers that were published or exhibited prior to her book do not contain enough of Christian Science to make one page of Science and Health. Moreover, no book or manuscript ever contained five hundred consecutive words that did not betray a radical and irreconcilable difference from "Science and Health" and from Christian Science as she teaches it.

The effect of her discovery and teaching on the human race is seen in the fact that religious, philosophic, and scientific teaching is all drifting toward the scientific verities for which she has contended, and in the fact that ministers, physicians, dentists, teachers, lawyers, and others from among the professional and commercial classes are espousing Christian Science and its teaching. The most palpable indication of the practical benefits that are being derived through Christian Science practice is that afforded by the multitude of people who insistently bear witness to such benefits. The Christian Science churches hold mid-week meetings every Wednesday night. Nearly all protestant churches hold such weekly meetings, at which the members acknowledge the benefits they have received through Christianity, particularly describing their deliverance from sin and vice. At the Christian Science meetings those present testify that they have been healed of sickness as well as of sin and vice and almost every other form of distress and wretchedness that infests humanity. It is correct to say that on each Wednesday night of the year between five thousand and ten thousand people testify to the healing of bodily impairment and disorder. A number of these are repetitions, but, on the other hand, fully as large a number of cases are never announced in these

meetings because many of those who are healed do not attend Christian Science churches at all. Some of the testimonies of those who are healed (say one in five hundred) are written out by them and published in our periodicals for the comfort and encouragement of people who are sick and perhaps despairing. In these meetings where so many people are at liberty without selection to testify, it may be observed that some of the testimonies are trivial and some are over-stated, but after making allowance for such instances of temperamental zeal as well as for the lack of mental discipline or poise, it remains as an unparalleled verity that multitudes of intelligent, upright, and competent men and women are bearing witness to their deliverance from conditions of unspeakable anguish and disability, including practically every disease that is incidental to humanity. None of these testimonies are boastfully presented. If Christian Scientists were inclined to make a vainglorious display, they might secure three hundred thousand affidavits from persons who have been cured of disease, each case of which had been pronounced organic by from one to twenty-five reputable physicians; and if it would not be an execrable violation of good taste and good manners, the names of the physicians might be given in each case together with collateral testimony.

In the early stages of Christian Science practice, it was deemed expedient by its opponents to deny the healing in toto. Later, and recently, it has been thought expedient to admit the healing and to try to dissipate its significance by declaring that the maladies were all nervous or functional, trivial and inconsequential. The many medical theories as to the primary cause and the cure of disease are so widely different as to be well nigh intolerable to

each other. The theory of Christian Science is likewise unlike all the others. Nevertheless, for the purpose of explaining the service of Christian Science in human behalf rather than in a mood of controversy, let it be declared that diseases may be generally classified as functional and organic. Also that because some functional forms merge into organic forms, there may be times when it is difficult to determine the type against which one needs to contend. This is not the case, however, with hernia, tumors, external malignant cancers, total blindness, and many others that easily may be discerned and determined. In any event, it seems to be a doubtful expedient to impeach the entire medical profession in order to belittle Christian Science. This surely would be the case if it were declared that physicians indiscriminately employed had made a mistake in every one of the three hundred thousand cases which had found their way to Christian Science. If all the physical improprieties that are experienced, from a slight pain in the finger tip to death, were to be disregarded; if the patients were to have no recourse to any adventitious means, such as material or mental remedies, or anything else; if the patients were to do nothing, and particularly if they were to "be not afraid," then seventy-five per cent of them would recover spontaneously according to the rule which at present governs in the case. A large proportion of the cases which are treated by medical processes, Christian Science, and otherwise, would recover if the patients simply waited to get well without any professional aid.

The real test of the efficacy of any curative system is not exhibited by what it will do for a man who has a right to recover without any interposition, but by that which it will do for the man who has

been pronounced incurable. It would be simple enough for one who is in the mood to explore the Christian Science testimonies and to find one hundred or one thousand that indicated nothing but functional disorders, and then to say that these are the cases which Christian Science has some effect upon. Or if another person with a different purpose in hand were to seek, he might find one hundred or one thousand which declared the healing of organic diseases only, and he might with equal propriety say that Christian Science treatment was confined to organic cases. In such event both of them or either one would be wrong and possibly reprehensible. Considering this matter further, it is to be said that if either were to insinuate that a community of people who do not use one testimony in five hundred was under the necessity or disposition to manufacture fraudulent testimony, the imputation would be insufferably cheap. It is not a matter of controversy but of fact, and the fact is that Christian Science has effected the cure of diseases that have never been cured by any other means since history dipped its pen to record the annals of this race.

The crusade of Christian Science against sickness is because sickness has no right to invade or harass mankind. It has been unrighteously imposed and it is being established by proof that, scientifically considered, there is no such thing as incurable disease. The admission that drugs will not heal certain diseases is a negation; it is not conclusive. Dr. William A. Hammond is much more scientific in his recent assertion that there is no physiological reason why the body of a man should die.

It is now generally admitted that such mental states as hatred, fear, remorse, and anger will cause functional disturbances of the body. For the same

reason that fear or hatred will distort the face of a man, it may distort the liver. Physicians declare that anger will arrest digestion, or cause cerebral congestion, or constipation, or disturb the bladder or kidneys and the secretions, or affect the heart; indeed that it might procure all of these conditions in one patient at the same time.

Whatever the diagnosis may be, it is true that every symptom is the effect of some cause and the cause is anger or fear as the case may be. The matter physician is taught to discern the physical symptoms, and the metaphysician is taught to mentally discern the cause. In order to destroy the effect called disease, the cause must be abolished. If the cause to be annulled is anger, it matters not whether the symptom is headache or palpitation of the heart, and in any case the supreme power of the universe, the power of Mind, is proving to be more efficacious than a mustard plaster.

The practice of Christian Science has been in vogue for more than a generation. In recent years a large proportion of cases of the acute type comes under Christian Science treatment, but in the earlier years nearly all the cases were of the chronic or organic type. While it is asserted that Christian Science as a "thing in itself" is competent to rid humanity of disease and will in time accomplish that end, the practitioners themselves do not pretend as yet to have fully mastered this healing art. They do not pretend to be entirely immune from sickness, but it is positively true that a large part of the admitted success has been with cases that others have tried to heal and failed or else have said a cure was impossible. It is also true that most patients do not turn to Christian Science except as a last resort after everything else has failed.

There have been failures, and these have been magnified and exaggerated because failures under this practice are regarded as sensational events. If, however, these failures are compared with the fifty million cases that die annually in spite of material means, the number and ratio of failures under Christian Science will be seen to be infinitesimal.

The great success of the healing work has attracted the attention of the exponents of the different phases of mental manipulation, and proposals are made to coalesce or combine with them so as to accomplish healing in some other way than that which we pursue. It is useless to expect Christian Science to form any coalition with any system unlike itself, because it is impossible to do so. It would be as difficult as to establish a chemical union between a pail of water and a pail of sand. It is not a question of amiability or catholicity or good fellowship. All the systems or theories confess their incompetency to cure certain organic diseases, whereas Christian Science promises to abolish them. A combination of Christian Science and medical practice or any of the phases of hypnotic suggestion would result in a house divided against itself. For the reason that Christian Science is competent, it needs no extraneous reinforcements. On the other hand, it is scarcely to be expected that two incompetent systems would be any better than one that is incompetent. Christian Scientists never molest nor seek to hinder any one who is intent on the endeavor to abolish sin and disease, but we who understand Christian Science and are satisfied with it have nothing to do but cling to that which has delivered us from unspeakable depths and has fulfilled its promise of redemption.

Although Mrs. Eddy announced from the be-

ginning that the primary object is to effect a moral reform and to advance the race to a higher standard of morality and to more righteous living, it has transpired that because Christian Science has brought to light the scientific fact of man's dominion over evil, the Christian Scientists are bringing to pass better conditions in all the departments of life.

The subject of Christian Science is vast; indeed it is infinite. The textbook of six hundred pages presents the Principle and rule, but the limitless amplification thereof would fill eternity. Nothing less than a careful, long-continued study of the textbook in good faith qualifies any one to pass judgment on the subject. Contributions to newspapers and periodicals, pamphlets, and conversations on the subject do not afford an adequate basis for proper conclusions.

The Christian Scientists do not demur because other people cling to their own opinions or because they discuss Christian Science, but the many articles that are written in an unfriendly vein are devoid of value because they invariably display a misapprehension of what Christian Science really is. For this reason it is necessary to refute the misstatements, not for the purpose of controversy and dispute, but in order that the public may consider the statements of its friends as well as of its opponents. Humanity permits itself to wage a fierce and ruthless conflict at each step on the highway of its experience. Every right idea which impresses itself on the consciousness of men does so after resisting a warfare which disregards the human sensibilities and omits all compassion in its choice of means. The history of every reform confirms the statement that mortal man "is by nature the enemy of innovation." Mrs. Eddy has been no exception to the universal rule. She was

wise enough long ago to deny categorically the essential misstatements concerning her purpose and her work. She was spiritually minded enough to rise above a sense of injury, sorrow, and self-pity because of grievous wrongs, but having done this and having cancelled all resentment or desire for reprisal, she has ceased to deny the time-worn imputations and has refrained from further denials, discussions, and controversies. She has also requested that other Scientists will refrain absolutely from all else except simple statement of fact concerning her without effort to placate those who are willing to wound her and without denying any further the oft-denied allegations of those who are unfriendly. Mrs. Eddy was born in an atmosphere of piety and religious devotion such as was incidental to the New England home nearly a century ago. She was a church member from her early youth and throughout her life has been an earnest, diligent Christian woman. Since her discovery and proof, she has devoted herself for forty years to the work of presenting the facts of Christian Science and demonstrating its consummate blessedness.

She stands before the world in joint effort with all good people to effect a moral transformation of the race. She insists that its poverty, sin, disease, and the tumult of its life may be overcome, and that the man who has the right to life, peace, health and prosperity may possess them. She does this in the name of the infinite One who is God—who is Spirit or Mind and who is good. She does it in the name of Christ Jesus who demonstrated the law and will of God. She does it in the name of a pure, competent, irresistible Christianity which is entitled to show forth complete salvation. No one who was not compelled by deep love toward God and com-

passion toward man would have endured the travail of this ministry. Earth has no compensation to bestow upon her, which can possibly offset the storms that have beaten upon her devoted head.

After forty years of striving, far out at the front of human conflict and in the glare of human criticism, what is the result of her single-handed crusade for an afflicted race? The result is that more than one million people are ready to testify that through this ministry and mission, they have been lifted out of abnormal depths of calamity and woe.

For all this, we who are Christian Scientists, bestow upon her our reasonable gratitude, esteem, and confidence, and we lovingly rejoice because of the limitless value of Christian Science with its gentle impulsion and ever-growing kindliness of aspect.

Answer to attacks on Christian Science in McClure's Magazine, publication of which was declined.

TRIBUTE TO WILLIAM McKINLEY

WE are met here, dear friends, within the shadow of a nation's grief. The dark hand of evil has made a hideous assault upon one of the noblest of men, and humanity stands aghast in contemplation of a senseless, monstrous crime and its dire consequences.

"Man's inhumanity to man," which has been a murderer from the beginning, still murders; the race continues to pay the penalties of its unloving strife; tears flow; heads are bowed, and we are again reminded that "when Christ reigns, and not till then, will the world find rest."

Although we execrate this wretched deed, we have come here in no mood of anger to cry out for vengeance or violent reprisal. Let us, rather, emulate the Christian words of our fallen chieftain. Let us have a righteous pity for a pitiless man whom Satan hath bound, and remembering that "Vengeance is mine, saith the Lord," let it be ours likewise to say, "May God forgive him."

The history of this hour clusters about a man whose life was of such surpassing purity and sweetness that no words or flowery speech can possibly ornament its simple grandeur or add to the fragrance which perfumes the memory of him who was ever intent on the business of doing good.

The earthly career of President McKinley lies before you like an open field. There is no need that I should linger here to paint the lily; no need that I should seek to reinforce your respect and love for this genuine man and for that which made him lov-

able. When history dips its pen to inscribe the long list of his virtues and the annals of his righteous life, it will declare that in the midst of a wicked and perverse generation he was unsullied; when surrounded by the foam and turbulence of human passion and hatred, he loved much; when assailed by seething temptation, he yielded not.

In the hour of danger, he was brave; in the time of excitement, he was calm, wise, and prudent. It will be said that this Christian life was hallowed and glorified by the practice of charity, mercy, and forgiveness; that he was slow to wrath, tender hearted; faithful to duty, to family, and friends, faithful to mankind and to God.

As we survey the many temptations and frailties which beset the pathway of our fellow man; the storms which shipwreck character and blast the faltering manhood of the age; is it any wonder that with one accord the world unites to proclaim its joy over one true man who was faithful unto the end? Is it any wonder that we mourn the loss to this generation of one whose life furnishes pretext for the hope that through Christian grace mankind may sometime be altogether lovely?

In this hour, when evil seems so real and sorrow hard to bear, our hearts go out to that bereaved wife whose tender, loving companionship has been so ruthlessly shattered. Oh, may she realize that the divine presence rests upon her always. May He who saves even unto the uttermost lead her safely through these troubled waters and bestow upon her an eternal, satisfying consolation.

Coming here as we do, to add the flowers of our gratitude and love in memory of this illustrious man; coming perchance to shed the tear which falls in compassionate sympathy, and to lament the rude

shock which has sorely wounded the world, we would surely miss the lesson of this day and this deed if we remained here to mourn and give ourselves up to unavailing grief.

It has been told of the dying President that in the hour of his extreme emergency, he uttered the words, "Thy will be done," and murmured to himself the verses of that sublime hymn, "Nearer, my God, to Thee."

Some of you who have been healed by Christian Science know what it is to sit face to face with that which seemed to be impending death, and have felt the deep emotions which surge to and fro at such a time; and now you know that the man whose Christian living has led him to the peaceful utterance of such trust in God, has on earth travelled many a league towards heaven.

The event which we deplore touches us with severe and startling impact. The slumbering thought is aroused, and once again we are forced to recognize the fact that the world's social and political system is sadly awry.

The two extremes of society,—the despotism and selfish greed of power and wealth on one hand, and the sullen, distracted, supplicating poor on the other hand,—like upper and nether stones, have been grinding against each other in irritating and destructive friction. By a strange anomaly of fate, the human man who stood on the middle ground of moderation and good will to men, is crushed between these stones—a martyr to a social system ungoverned by God.

You who are Christian Scientists know the remedy for all the strife and antipathies which disrupt and disfigure humanity. You well know that, as Mrs. Eddy quotes from John Robinson, "When

Christ reigns, and not till then, will the world have rest."

You know that when all men shall say, "Thy will be done," and mean it, then will dawn the present and eternal welfare of us all, and that when the universal prayer shall be "Nearer, my God, to Thee," the door of our salvation will open and all will be satisfied with the government of God.

According to Christian Science the remedy for all evil lies in the power of Mind—the power of right thought which is in the image and likeness of God—of divine intelligence.

The scene of the redemptive work which is to transform society is within you. The enlightenment of your own consciousness and the purification and exaltation of your own understanding is the first object to attain. If you would make one supreme effort to reform the world, reform yourself, and throw the weight of your own Christian and righteous thought and example on the right side; then exert the power of Christian Science against the errors of human belief and eliminate them.

Let us learn first what it means to be near God ourselves and to be governed by divine law. He who peers timidly towards a remote or unknown somewhere in hopes to be near God, as though he were isolated and aloof, finds Him not, and misses the true sense of divine immanence.

Christian Science teaches us that God is always "God with us." It means God with us; Life with us; wisdom with us. It means the power and action of good with us. It means health, dominion, abundance, harmony, and completeness with us. It means the guidance of divine Love and all that is included in its pure embrace.

It is this God that answers prayer, heals the sick and saves sinners. In this near God only can we "live and move and have our being." If men would change their sense of God as being an austere person who afflicts, to the understanding of the infinite presence of all that means boundless good and the perfection of being, then they would instinctively, yes, ardently, turn thitherward the footsteps that have been tired because of sin and ignorance and pain, and speedily find heaven within.

Turning from the prevalent assumption that this lamented death was of providential enactment, instituted or permitted for any good purpose whatever, we proclaim that God is Life and always means life for man.

We are thankful at this time that Christian Science is extricating us from the desolating supposition that God is the procurer of death or any other evil, and so acquainting us with the divine nature that we may with ever-growing fervency and cheer utter the supreme longing, "Nearer, my God, to Thee."

What a doleful sense of our heavenly Father—of the loving Ruler of the universe—it is that entreats you to be resigned to the will of God as though it were to be a hard, reluctant submission. What a perversion of the Science of God to burden you with the belief that God who is infinite Life, arranges the death of man and asks him to be resigned to such extreme evil. Is it strange that men shrink and hesitate to say, "Thy will be done"? Is it strange that thought, thus ignorantly educated, rebels instinctively against such a government and refuses to be comforted by the thought that God who doeth all things well, doeth evil and permits it?

In resistance to this depressing sense which to-day

obscures from mortals the divine nature, picture to yourself man governed wholly by the law of God, without one taint of the carnal mind which is "enmity against God."

Governed by the law which reflects or manifests the all-inclusive and perfect God, man would be governed by Life and its eternal rule which provides no death. He would be governed by health, harmony, and happiness.

Such government would mean for him prosperity, welfare, abundance, a righteous dominion over the actual things of existence. It would maintain for him perfection, completeness of mind and estate.

He would be under the rule of eternal Love and animated by it alone. He would manifest perpetual capacity, versatility, the strength, power, and action of good, now and forever.

We who are learning this are gradually yearning for the government of God. In every hour of need, whether beset by sin or disease, grief or desolation, the best that we can possibly do is to turn instantly to our God and invoke his guidance and deliverance.

There is never a time when God's will means man's discomfiture; never a plight so deplorable or so inevitable that the knowledge of God's will and obedience thereto will not extricate him. This is the teaching of Christian Science.

The sad event which we are considering has occasioned a striking exhibition of the universal fear which blights the human mind and life. As Christian Scientists you are enlisted to cast out this bane of mortal existence and abolish its reign, in the name and law of Almighty God, for as Paul says, "He hath not given us the spirit of fear."

It is your privilege through the power of Mind to still the voice of revenge and passionate wrath. It

is for you to stay the hand of violence and dispel the dark cloud of anarchy and riot. It is for you who understand the resistless power of good to restrain and subdue the tempest of bitterness and hatred which now impels a fratricidal conflict.

Upon you is resting the choicest blessing of the ages. You are being disenthralled—redeemed. You have felt the direct touch of God which purifies and heals. The revelation is yours which declares the satisfying reality of good and the utter unreality of evil.

You understand what this means. It is the voice of Truth which sustains you, solves the mystery of evil, and will raise you in triumph above the storm of sin.

To-day in the midst of exciting emotion, you are calm. Confronted by a sense of disaster and death, you are assured and confident of the immortality of Life—the imperishable existence of man. When fear mutters and sorrow tempts you, you have dominion over evil; governed by God, you are learning that His "Grace is sufficient for thee."

Delivered at Memorial Service, First Church of Christ Scientist, Chicago, Illinois. Part of this address appeared in the Chicago Record-Herald September 20, 1901.

ADDRESSES TO CHRISTIAN SCIENTISTS

MODERN MAN UNDERSTANDS WHAT THE ANCIENTS FAILED TO GRASP

IN speaking to Christian Scientists, it is no part of my work to sugar-coat with soft speeches. I am here to join with you in mutual congratulations because the most wonderful thing that ever happened to any being on this planet has happened to us, in that we have become Christian Scientists. What does it mean? It means that an ordinary human being absolutely immersed in ignorance, sin, superstition, pain, death, and everything that is miserable and disagreeable, has had bestowed upon him an understanding of the facts of being which operates in his behalf, rescues him from his would-be destroyer, puts his foot upon the rock of life, opens unto him the doorway of heaven, and establishes in him the sure confidence that his Redeemer lives and is redeeming him.

You remember that Jesus said: "Your father Abraham rejoiced to see my day." Do you not know that all the intelligent, religious worthies, the very beacon lights of religious history, held with sublime fidelity and uncompromising allegiance to their understanding of God? Rather than to become recreant to duty and rather than to become posthumous in the sight of God, do you not suppose that they, every one of them, would have rejoiced could they have seen your day? But a demonstrable knowledge of this understanding they never had, beyond an indefinable spiritual sense. They never understood the real Science of their own inspiration.

Now here you are! There has been bestowed

upon you this demonstrable understanding, so that you need wander no longer in the mazes of speculation and perplexity, to find yourself ultimately drifting upon the rock of despair, doubt, and dismay. I am persuaded in this day of Christian Science that the Christian Scientists themselves do not get one-hundredth part of the good out of it that they should; not one-hundredth part of the benefit that they should receive; and it is to inquire as to the reason of this, rather than to cry "Hallelujah" upon the supposition that we are getting it, that I come to speak to you to-night. I am going to call attention to some of your shortcomings, together with my own, in the hope that we may mend our ways, that we may lay hold upon larger possibilities, and that we may soon be able to say that we are approaching the goal of fruition.

This gospel of salvation bestows upon you certain privileges. We are apt to designate them as "duties" and one comes in the way of a command. It is really a misnomer to call it a command, but let it be so. "Heal the sick." Are Christian Scientists healing the sick? Are they laying hold upon that privilege? No. Are we taking God at His word? No. Not as a class. A very large proportion of the Christian Scientists are not taking God at His word at all, or at least very little. Why is it? How often we hear such words as these: "I cannot heal the sick. I have not enough understanding. Some one around the corner has a lovely understanding, but I haven't." Or perhaps the suggestion comes thus: "I am not good enough; I wish I were; I am not worthy to heal the sick," and similar arguments.

Where do these thoughts come from? Are they from God? Is that a part of the saving program? Do you not think if God in his infinite wisdom pre-

sented to you a way of salvation and told you what you must do in order to follow in it, and then told you that you could not do it, that it would be an exasperating mockery? When God tells you to heal the sick, it means that you can do it. "Satan came also and stood in the midst of them," and there are a great many Scientists who are mesmerized up to their very eyes by the suggestion that they cannot heal the sick, and that they cannot do this, that, and the other thing in the way of a demonstration. Why is it that they are so easily swayed by error in this particular? It is because they do not have the correct understanding of what it is that heals the sick.

If we get an idea that as a person, or that I, as a Christian Scientist, am a healer, that it is because of some virtue or something that is worthy in me, or anything that I can possibly wield, then that sense of healing is so defective that it is liable to be swayed at any time. It is just as likely to wake up in the morning and think that it cannot heal as to think that it can.

A man said to me one day: "You know I believe I would better not take any more patients, I have a claim of rheumatism that I have not entirely overcome and I think it best to discontinue the practice until I have made this demonstration." He asked my opinion and I replied: "I do not think that your rheumatism will heal the sick and until you come to find out that when the sick are healed it is in spite of, and regardless of, your material body, sick or well, perhaps you would better not take any more patients, as you do not understand how the sick are healed."

How many healers are there? Just one. And what one is that? God. Is He good enough to heal? Is He worthy? Has He enough understanding to

heal the sick? When we come to learn what it is that heals, we will stop declaring that the healer cannot heal. Just to the extent that you can find a Christian Scientist who says that he cannot heal, just to that extent, he does not understand what it is that does the work. As soon as you find a Christian Scientist who knows that God is the only healer, then you will find one who will accomplish the healing.

How does God heal the sick? Through His Son, Jesus Christ. Let us see what is taking place. We talk about realizing the truth and declaring the truth, holding the truth for some one else and further statements of that kind. Do you know what they are? What do they mean? What is really happening? This Truth is God, good, divine intelligence, wisdom, or whatever you choose to give as a name for that which is infinite. The very truth itself is your consciousness; God is all, the only doer, the only actor, the only saviour, the only governor of man.

Man does not govern himself by his own wisdom. God does it all, and it is God manifesting Himself that constitutes the Christian Scientist. It is God with us; Life with us; intelligence with us; wisdom with us; it is power, action, strength, with us. It is the allness of being manifesting itself as Immanuel; God with us. It is the divine presence; the image and likeness of God; the Son of God. It means the Christ-man; the Christ-Saviour; the Mighty Counsellor; the Prince of Peace; it means the healing influence of the Christ-Mind. "Let this mind be in you." What mind? Why, the Mind that is good.

The first thing that this Mind does, this healer of the sick, is to declare *itself* as the healer of the

sick and not the individual. It declares that the impersonal truth, the impersonal Christ, is the healer, and the first thing it does is to get rid of a personal healer. How does it heal the sick? Does it heal a man of sickness? Is your patient a man that believes he is sick, or is it a belief that calls itself a sick man? Is man sick? Is the likeness of God sick? No. Then this healer of the sick does not heal man. It does not accomplish what we call healing by healing man, but what does it do? It heals what we call the sick by uncovering the falsity of all claims that are involved in the supposed sickness, by uncovering the unreality thereof, by uncovering the utter unreality of the law that is supposed to operate it, and it wipes out as personality the claim of disease. Christian Science healing is purely metaphysical. There is no personal healer and no personal patient. When we come to see that God is the healer of the sick and there is none beside, will there be any place for the sense of fear? Will there be any place for the sense of responsibility, or of anxiety about the patients?

All of the so-called fear or sense of responsibility means that there is the belief that the "Government is on my shoulders" and that I am or am not the healer of the case. Let us agree with that adversary quickly. I cannot heal, but God can, and it is God with us that is the healer of the sick. This power is your power, *if you know it,* but if you go forth simply depending upon your human sense of power, no wonder, before you get there, there is a lot of fear on board and responsibility and despair.

One reason that we find ourselves uttering the statement that we cannot heal, that we have not enough understanding, et cetera, is that as a class we encourage each other more or less in that direc-

tion. We go to someone who has an understanding as big as a house, we say, and everyone is compared with that one, and we sit around encouraging the thought that all cases must be sent to that particular one. In the Bible there is a promise that Christian Scientists need to learn more, I believe, than any other. That promise is this: "My grace is sufficient for thee." It used to mean a sort of sentiment or emotion. We used to say it, and read it, but whenever we ran short of grace and wanted more, there was not enough forthcoming because we did not know how to get it, and, in fact, we were in a state of constant denial of it. We did not believe that God's grace was sufficient for us. To the Christian Scientist this may be said with authority: "Your understanding of Christian Science is always equal to the mastery of every error that presents itself to you." But if you can be mesmerized to declare that it is not, that settles the whole business so far as you are concerned. What we want to do is to awake to an understanding of what is going on. The very master of this universe is saving you; you are not saving yourself; God is taking care of you and conducting the affairs of this universe, even to your salvation.

I used to think that it was a sort of mistake or accident in my case that I became a Christian Scientist, but I can now see that I was the very one who needed Christian Science and have stopped wondering. I can see that it is divine order. Do you suppose that when the time comes for you to be saved that there is some mistake about the machinery? Do you suppose there is a defect in the plan? Not at all; and yet all the time you are saying that the saving understanding is not enough for you to accomplish your own salvation. If you have only a wee bit of this understanding, *if you know it*, it

is enough. But you say: "It is a little bit of a saviour; I will have to wait until it gets a little larger before I have anything that is worthy of attention." There you are denying your very salvation; you are denying your Saviour.

The growth of a Christian Scientist is very much like the growth of a little baby. It begins to kick and squirm from the day of its birth, and we say it is thus developed. Suppose a little baby should say: "I won't kick a single solitary kick until I become a man." How much of a man would you ever have? Just so it is with Christian Scientists. We must learn that the thing for the Christian Scientist to do is to use his infant understanding. It decays if it is not used. And it can be opened and opened, if it is properly applied. All our growth comes by what you might call spiritual volition, spiritual development, bringing to light by reason of the expansive nature of spiritual ideas, the facts of being.

I became a Christian Scientist at the time when everybody was chasing around to acquire a greater knowledge of the letter. Why, we walked the streets nights to find some one who would give us some high thought. As a matter of fact, we do not need high thoughts until we have demonstrated some of the little ones. It is a good deal like eating three hundred and sixty-five meals before digesting one of them. The beginner in Christian Science wants to begin with the same confidence as a person who has been twenty-five years in the work. Why? Because his understanding is enough for him, *if he knows it.* And it is nothing but the crucifier of the Saviour who says that it is not enough for him—nothing but that. Let us stop crucifying our saviour, the understanding of Christian Science. This understanding of Christian Science is the knowledge of

God, knowledge of good. This understanding is your true individuality. It is the undying man, and is the only man you are.

Our Leader once said: "Always remember what you are." The understanding of Christian Science is what you are. Now, how many of you are there? Just one. There is not a mortal man and an immortal man; there is one immortal man and that is your understanding of God. Is it right for us to wait around for this thing to become good enough to heal the sick? Is it any use for that man to sit around until his rheumatism becomes spiritual? That which calls itself unworthy will never be worthy, but if you will get it out of the way, you will go to work and heal the sick in spite of it.

Another reason why we are so easily turned away from the healing is that we as beginners (and I know it used to be so with almost everyone) have too personal and too material a sense of the healing. The healing is being done too much along the plan of supposing that there is something to be done to the body, that there is a man to treat, or a patient to treat, or something to be done or changed in matter. We are too prone to treat disease, to treat matter, to treat somebody, to treat what we call material cause, to treat a man or a patient. Too often our work is as material as the matter-physician's. He recognizes that he is treating matter and administering matter as a remedy, and we, too, largely delineate thought as though we were treating matter with mind.

We would be surprised to know to what extent we are treating matter. Let the metaphysician once get the idea that he is treating matter, disease, or man, and he will not have any faith in his metaphysical treatment. Just to the extent that he holds

to this, and that his thought is directed to it, just to that extent instinctively, involuntarily, he will doubt the efficacy of his own treatment. Often one would go to work as though he were treating a boil, and when he got through with the treatment be tempted to look at the boil to see if it were a little smaller as a result; or if he were treating a patient for a fever, want to inquire if the fever were a little lower. It is a prevalent condition of thought.

What we want to do is to learn this, that *all healing is metaphysical.* There is no man to be healed, no person, place, nor thing to be cured, no substance to be operated upon. The first thing we have to do is to understand that instead of disease being a substantive proposition it is wholly an illusion, delusion, and hallucination, a defective depicting of thought. When you have healing to do, have you got to heal a body? No. The whole thing is mental, every bit of it. No relation whatever to time, place, matter, person, or man; altogether a picture in mortal mind. Now, whose mind? Amongst others, in the mind of the healer. The very first person to be healed is the healer himself. In other words, he must first understand that when he has what he calls a patient it is purely a mental image; that the whole and only thing to do is to meet it as such. Then when he clears his own mentality, he knows he will have to do nothing else, and he never can do anything else.

All the healer can possibly do is to reflect the right thought or the truth; and that reflection or realization, or the declaration, that uttered word, denies the claim. It denounces it and denies it, and the healer must understand that when he has done that mentally he has met the case. He has nothing to do with the matter, nothing to do with

his patient, so far as that is concerned. The only thing for him to do is to sit still and watch the glory of God manifest itself in his own consciousness, declaring the utter unreality, the fabulous nature of the supposition of error. Then the healing of the sick is simply the action of Truth, uttering itself in your consciousness, and denying and repudiating this claim; and when you have a satisfied healer, when you have a healer in whose thought the healing has taken place as a mental treatment, then you will find that you have a patient who will say he is well.

But you may say: "Yes, I can understand this, but we must bring this out in the patient." What is God doing while you are bringing this out in the patient? Is He going to sit around and see you do something? God has done all things well. He has left nothing for you to bring out. All this supposition that the healer has to do such wonderful things, just harasses and impedes his growth. Our teacher used to tell us in the class that students pile up an endless amount of work for themselves that they do not have to do. We want to learn that the government is upon His shoulder. I think it would be well to say that the Christian Science practitioner is one who stops lying and stops believing a lie.

If we understand that disease, instead of being material, is purely of a mental nature, then we will have faith in a mental treatment. Suppose someone should come and sit in your chair and say: "I want to be treated." "Well, what for?" He replies: "Two times two is five." What would you do but deny that at once, and state the truth that two times two is four? That would settle the matter, would it not? You would understand that there was nothing but a defective mental picture which you would correct by declaring the truth. Still, the next man

comes in and says, "I want to be treated." "What for?" "For a headache." What do you do? You begin treating for a headache in nine cases out of ten, instead of knowing it is just as much a mental falsity as two times two is five. Exactly, and the reason we do not get better demonstrations is that we are treating a headache as something that is material instead of something that is nothing—simply an image of thought, a mere image.

When a claim presents itself we pine sometimes, we get a little irritated because this thing has come upon us and we do not understand it. What we want to know is that, with the Christian Scientist, error always appears to disappear. Now when we begin to grumble it is upon the supposition that it has come to stay. Where is the healer in this sort of case? We want to know that, just so long as we present any phase of error, error will play upon us just as we would upon the keys of a piano. When such conditions are presented to you they come to disappear if you only know it, and the proper thing for you to do is to begin rejoicing instead of getting angry and irritated. Not because you have a claim to meet, but rejoice because you have the understanding with which to meet it, and you will find that it will be worth more than fifty or sixty bad treatments that do not work.

Suppose that Jesus on the night of Calvary had begun to grumble; suppose he had said: "Why have I this claim to meet?" Would there have been any resurrection? No. Yet He was tempted in all points like as we are. He was tempted to ask that the cup pass from him, and he said: "Why hast Thou forsaken me?" Then came the Christ Saviour and declared: "Thy will be done."

The world has interpreted it that it was God's

will that he should be killed. It did not mean anything of the sort. It means the will of God be done. It was a declaration of the understanding of the immortality of man, and the might of intelligence to overcome evil. Be vigilant; watch your own thought. Mortal man is very much like a mill-dam. So long as the dam is perfect, things go along smoothly; but let there be the least defect and much havoc is the result. Error is trailing along a remnant behind us. We do not see it, but it is there. It is stepped on, but we do not like it. It is there all right. What we want to do is to get rid of it. Human beings are much like a mass of stone rubbing together to wear off the rough edges. Some will not stand the smoothing process and they drop out, and remain rough.

At a prominent meeting where Mrs. Eddy was present it was noticed that she used a fan. After the meeting I asked her if she knew the most important thing that had happened during the meeting. She said she did not. And I told her it was the fact that she carried a fan. She replied in substance: "I have no patience with such people. What possible difference can it make whether I use a fan or not? I often do such things in public to shield my pupils and students from shallow criticism."

There is a general tendency among us, after we come into Christian Science, to feel it our duty to uncover the error in others, complain about our neighbors, et cetera, and we are often cruel and merciless. It is much easier for us to see faults in others than to look for them within. Be merciful. Mind your own business. Love is the essence of Christian Science. If you love your neighbor there will be no sense of discord.

Chicago.

THE CAUSE OF CHRISTIAN SCIENCE

WHAT is it that comes by way of revelation? We call it Christian Science; but how shall we designate it to make it understood? Do the Christian Scientists make a new Saviour? Not at all; Christ is still the same Saviour. Is there any other way by which mankind can be saved? No, there is no other way than through Christ. What was Christ two thousand years ago? The anointed, or "God with us." Christian Science means Christ-salvation. It is the Mind that was in Christ. What Mind? We learn it is the one infinite Mind which includes all intelligence, all truth, all Science. That Mind is enough; it includes all. Then it was the Mind of Christ which meant Saviour, which always was and always shall be.

Paul says: "Let this mind be in you." Why? Because it is the one Mind which corrects, which exalts, which counteracts fear or evil, false belief. It is the Comforter. That is the reason we should have the Mind which is in Christ. What does it do? It begins to assert the Science of Life, the Science of God and man; to assert the possibilities of man; to bring out everything which goes to make up the facts of reality, the scope of existence. As this Mind is comforting and governing man, it is sustaining man. It means the Son of God, the "image and likeness" of God. This is the only God we have.

Christian Science declares that we can only know God by knowing what expresses God—this Mind with us, this intelligence with us, Christ with us, "God

with us" as our Redeemer, our well being. "Science and Health" teaches us that this is Christ.

This Christ-intelligence, this Christ-enlightenment, is the spiritual idea. What is that? It is the spiritual sense of all things, the true mental idea and scientific concept which means Mind instead of mortality, good instead of evil. It means "God with us," intelligence with us; it means the Mind which was in Christ—Life manifested. When it is operative, active, to you, it reveals the right God, also the right way. Just as you, knowing the truth and knowing God, are the "image and likeness" of God, so are you like Life, the reality of existence, like Truth, like intelligence, like substance, like the power of good. Our mental power is the Messiah. But when you,—although declaring that Christ, this spiritual understanding, is your Saviour,—want to pull an individual up with a sharp turn, desire to have instantaneous healing manifest, you must know that only as this Saviour is applicable, active, can it be a Saviour at all.

We are argued with by evil to be dilatory, but let us listen to the word of God. You must let this Mind be in you. This Mind must sway; it must be accepted as counsellor and healer. The individual is always knowing or believing something anterior to himself. If he knows anything that is true, it belongs to the realm of Truth; if not true, instead of being the originator of the evil, he has simply been believing a lie that was a lie from the beginning. So each one of us is either believing the mental falsities termed sickness, hatred, evil, or knowing health, Love, good, all the time. We are either traveling in the way of health and holiness, or evil, every minute, every hour. We say we are too busy to do what? To be decided. Too busy to give attention to

Christian Science; too busy to love; too busy to establish the kingdom of heaven within; too busy for the Mind which means Truth and Life; too busy with sin, sickness, and death, with that which means sin and sorrow.

But Christian Scientists are either being saved or not being saved. Christian Science means salvation, already achieved. I used to think the hardest thing to do was to obey the will of God. What is the will of God? What is the law of God? It is the law of health. Whose? Yours. It is the law of Life. Whose? Yours. It is the law of prosperity, perfection, dominion over evil. Whose? Yours. It is the law of all that means gladness and satisfactory existence. Whose? Yours. Obey God. What does that mean? It means to you, to your own self, happiness and prosperity.

What does this Saviour, Christian Science, do? It declares the facts of being. It is the basis of all true knowing. It declares everything correctly. It declares the perfectibility of man. It discovers to him what is right, what is scientific, and uncovers what is false. It uncovers, denies, and destroys the claim of error, because thought is depicted in elements of mortality. Christian Science shows how to cope with error. As an entity no one ever coped with it.

We have a term for evil, viz: animal magnetism. A great many people think that Mrs. Eddy is originating a new devil. It is the best term the English language affords to describe evil; it is the generic term for evil. When you understand what animal magnetism means, the unification of mental falsities manifested by humanity as the belief of mind, selfhood in matter, apart from Mind, Life, you can get rid of it. To be afraid of it—nothingness—is to utterly misunderstand it as nothingness.

Christian Science indicates evil to be what? It declares it to be a false sense of the real, a perverted sense of the actual, a falsity that is not a falsity—nothingness. Therefore, all error must be resolved into a false sense. The modus operandi of Christian Science is the transformation of thought. It comes to substitute the true idea for the erroneous concept. Instead of having something terrible to wrestle with, all you have to do is to destroy the wrong mental sense of existence.

This brings us to Christian Science practice, which is denying the lie, denying each form of error. This is the place where one person stopped short and said, "If all is good, I do not have to pay any attention to the error." If that is so you wouldn't have to eat three meals a day. You must not only declare that God is all, but deny the error. The only possible way to be saved is to declare that which is true and deny all error. I know of no way to wholesale a treatment, but it must handle specifically each form of error. To handle specifically each form of error, declare what is true and deny that which is false. An intelligent affirmation about anything necessarily requires the thought that you must deny the false.

Christian Science "resolves things into thoughts." (Science and Health, page 269:14.) This is the one thing essential. It is not the power of good over sickness. It is not the power of Christian Science over any disordered condition. It shows the sickness to be a wrong conception of that which is fundamentally all right. The disease is not a disease, but a belief; Christian Science reduces the whole thing to the realm of belief; and the entire curative process has nothing to do with the material structure or with disease or sickness.

What is the reason Christian Scientists are not more effective in their work? It is because they do not vividly enough assert the reality to lose sight of the patient; and because they do not know that they do not have to do anything to the disease. To the extent that you are treating a man's body, just to that extent is he held.

A Christian Scientist can do nothing more than to bring the whole healing process into the mental realm and not submit to the belief that there is something to cure. It is not a material body, but a belief in it. It is like a rubber ball which has been squeezed out of shape. As soon as you let go of it, spontaneously, according to the law of resiliency, it comes back into shape. Just as soon as you break down the belief, the body will recover. God has a lot to do with the body, the only body and all the body there is, and God is the law of health and perfection to all the body there is. It is the law of perfection to the human body, because you have got rid of a lot of beliefs; and just as soon as you get rid of the beliefs, the law of God begins to operate.

What the healer wants to do is to get rid of the thought that he must do something. He needs to break down the belief that holds the patient. Stop treating him; stop treating a man. It is only a belief that calls itself a sick man. Stop treating disease or a body, and thinking you have to bring out something. What is your treatment? A lot of them sound all right, but there is no good in them. They lack force. Your treatment has just as much in it as there is in it. Don't stand around and say a few things and trust God to do the rest. He has done something. Bring out the facts of being and deny the error. You have got to do it. You sit around

and say it is God's business to bring it out. He has already brought it out. You must manifest it by reflecting God. You have to do this and have faith in it. If it is a good treatment it will have faith in its acts.

What is Christian Science? It is God manifested, "God with us." And the treatment is entitled to the power of God, because it is the spiritual idea which manifests God. The spiritual idea of Life will abolish the false belief termed death. The spiritual idea which manifests action will destroy the false belief termed breaking down, paralysis, inaction. This is why your treatment is entitled to the power of God.

What is treatment? Where does a Christian Scientist turn in every instance? To God, our God. What are you going to break with the patient? Break fear. What breaks it? What will break a claim of evil power? It is the understanding of the omnipotence of God, all good. So what you want to do is to know that every treatment is the very word of God. It is the power of good that destroys the fear of evil.

When you have a patient with measles it is not merely a belief of measles but a belief, or claim of law. Reflecting the law of God is the enforced law of annihilation to the so-called law of false belief. Your treatment has to be big enough to know that it is the operation of the divine law breaking the so-called law of false belief.

Your patient has no fear. You cannot treat a patient with the thought or belief that he has any fear. You must know that he has no fear. If you treat a patient as though he had a belief, you will make him have it. Error is no part of man, you, or your patient. You destroy it by knowing it is no part of man. You have nothing to do but break the supposition of fear or belief.

What we are lacking in is intelligence, faith, and confidence. Error will come up and declare that you do not realize the truth. What are you going to do about it? Are you going to say, "I don't realize it"? It is easy to wind Christian Scientists up unless they wake up. What is your Saviour? Is it, "I am discouraged; I cannot realize the truth?" Is it "I haven't enough confidence in my treatment?" What is the one being saved going to do? He will declare, "I do realize the truth. It shall not return void. It is the word of God, and I cannot be mesmerized to believe I have not confidence in it." That is what one who is being saved will know. If some one told you he was going to mesmerize you with the belief that you are discouraged, you would say that he could not do it; but if he mesmerized you without telling you about it, you would say, "I am so discouraged."

You must declare what is true about yourself, if you want to be saved in Christian Science. If the suggestion comes which says that you cannot do it, declare that you can do it. Whenever error asserts itself, you have to declare that you are right. If it declares you cannot lift your arm, declare you can. God governs, and in the name of Science and in the name of law you have the right to declare the perfection of everything about you, and only as you do it will you be governed by good. I would, therefore, say that your saviour is the right idea about everything. This is the Christ with us, the power and affirming of the right idea.

We are involved in the cause of Christian Science. The only cause of Christian Science is in the minds of Christian Scientists. The thoughts of Christian Scientists constitute the cause of Christian Science, which is just as good as our thought of it, and that

which the thought produces. Christian Science has just as much permanence as there is value to Christian Scientists' thoughts, as there is love and truth and fidelity to Truth and Love in our thoughts. We felicitate ourselves because Christian Science has come to stay. This depends upon whether Christian Scientists can learn to love enough to save themselves. History is being made very rapidly. The word of Christian Science is thrusting itself upon the world very rapidly. It is bringing to the front all the resources of evil, and this evil is showing itself virulently. The student says, "I know, but it will all come out all right."

If the Christian Scientists would be saved they must love. If there is any health in love, in life, you must stop hating. Stop saying hateful things; stop doing hateful things. Simply get to work at number one and make a lover of him as rapidly as possible. Do not think you ought to find fault with some one else; let him alone.

"Don't you think we ought to say something about anybody?" No; there is more abominable cruelty going on about the things you have to say about people than you could put in books. Who is it that sits in judgment on his brother? Who declares that all sorts of evil will befall him because he does not do as I say? Is the cause of Christian Science dear to you? Yes, it is dear enough for you to sit up nights and love, to apply the Golden Rule. Get right up in the corner and say, "Would I like to have some one do to me just as I am doing?" Ask that question. You have to analyze thought, that which is about you; but you do not have to damn people. Let your efforts to get people into the church or your subscriptions go, but do not stop loving.

Milwaukee.

CONCERNING THE PRACTICE OF CHRISTIAN SCIENCE *

MRS. EDDY clearly indicates that Christian Science practice should be improved, not only in the way of results, but also in the way of processes, or modus operandi.

The progressive practitioner will naturally learn to give treatments on a higher plane. He, himself, will be in a higher altitude of appreciation and discernment. He will more clearly perceive the nature of error, and be more correctly discriminating in his estimate of it and its claims, and particularly concerning its claims of good, or its claim to be in some respects relatively good. He will learn to be less personal in his estimate of error and will gradually grow in the perception that he does not have to deal with person, but with belief, which is always without a believer,—always without person.

As he gains a better sense of pure metaphysics, the entire trend of his thought changes, and the whole aspect of his work, and of the work to be done, takes on different form. He finds that he must work differently—that he must move higher or farther along—that he must graduate from former methods which will appear to be inadequate. Mrs. Eddy covers this ground specifically in a recent admonition to pay more attention to her teaching of to-day than to that of twenty-five years ago. Her changes in the textbook show that she is trying to advance the thought of Scientists, so that they may

* Delivered before the Association of Students, 1908, and taken from my father's own handwriting.—EDNA KIMBALL WAIT.

keep pace with the progress she is making—and that the public mind may accustom itself to a more correct theology. She has been obliged to make many concessions to current religious thought, rather than to upheave it too violently, but it cannot be doubted that she hopes that we will push forward to the appreciation of higher statements. She attempts to reach many different stages of thought through "Science and Health," but it seems to be sensible to assume that we will not do well to cling to the lower plane of statement or appreciation that has in many instances been presented for the beginner. It has long been recognized that Science reverses old methods. It discloses the fact that the way of salvation is different from that prescribed by old theology.

I shall refer to some of the important differences and thereby show why some of us fail to procure the desired results through our practice. The old theological plan of salvation included the continuous refrain that we must give up all for Christ—that our lives should be a process of renunciation, and of giving up everything that is in sight. The result of this kind of inducement has been that people have begun a prodigious onslaught of the human will against everything included in the environment of human life; but this sort of struggle generally results in a destructive career. It seems clear that the advanced Scientist needs to change his standpoint of thinking. He needs to stop the many declarations about "giving up" and to cease the effort to progress by means of a "giving up" process.

The actual service which Christian Science exerts in our behalf is a purely educational one. Our deliverance from the belief of evil is to be accomplished, not by giving up, but by *gaining*. The

statement "Seek ye first the kingdom of God" is scientifically and literally correct, that is to say: the one to whom Christian Science is becoming substantive, needs to seek or desire the right idea about everything because the right idea silences the false concept or belief.

I am convinced that many scientists procrastinate their own deliverance by working at the wrong end of the problem. The Bible says that "The government shall be upon his shoulders," meaning thereby that the right idea does the work—asserts itself and conversely disposes of the belief. It is certain that an erring belief does not know enough to give itself up. It is also certain that an erring state of human consciousness does not know enough to give *itself* up. It follows, therefore, that a purely human giving up endeavor does not give up, but does involve the scientist in a sense of greater fear. Evil is never disposed of as though it were something. It cannot be given up as though it were something. It can only be disposed of by the activity of right ideas which resolve the evil claim or temptation as though it were nothing. I recommend to you the great value of an affirmative condition of thought at this point. Try to realize that through Christian Science, you are constantly gaining that which will do everything for you, and that you will succeed according to the gaining process. This will open your mentality and make it more receptive of the right idea—whereas a contrary policy of thought, which is ever contemplating a process of giving up, narrows its own scope and curtails the capacity to acquire the true idea of salvation.

It is, of course, true that all forms of erring belief are to disappear and that the so-called human consciousness is to be divested of all that claims to

be something as error or sin, but all this is to be accomplished by the influx of pure knowledge or a correct estimate or appreciation of being.

There is another incorrect thought in line with this same thing. It is in the declaration that mortals must *suffer out* of the flesh. Now, inasmuch as there is no flesh, and man is not in flesh and never was in the flesh, it follows that the thought that we must suffer out of the flesh would admit all that is claimed for the flesh. If we really are in the flesh, we would better stay there, because if we are actually in it, we belong in it and cannot get out by suffering or otherwise. If we are not in the flesh, we have *not* got to suffer out of it.

The supposition that we are in the flesh is merely a belief. We are not to get rid of the flesh, but of the belief that we are in the flesh and that life and body are material. The poorest way to get rid of that belief is to suppose there is any virtue in applying suffering as a remedy, or to suppose erring belief can be corrected by another equally erroneous belief called suffering.

It is plain that the thought, which is poised at the expectation of suffering out of the flesh, is being greatly hindered and arrested. Such an expectation is wholly irrational and destructive. The only way out of the flesh is the way which dispels the belief that substance and man are material. The only thing which will do this is the understanding that body is spiritual—suffering cannot do it and is not the way to do it. All this is absolutely correct notwithstanding the claim that a material and erring sense of life seems to punish itself; but suffering, which seems to be the way whereby to get into trouble, is not the way out of it.

Another bad fault has grown out of our old

theological belief of condemnation and penalty, and the belief that God devises, institutes, and bestows the punishment that is incidental to condemnation. The fact is that the divine Mind knows no evil and does not know that any one is perpetrating any evil. The supposition that God condemns and punishes sin and other forms of error would, if it were possible, involve God in evil and would confirm every claim concerning the reality of evil. Such assertions as these are frequently met by the averments that God is not evil, but that He knows enough about it to punish it, and the result has been that the ordinary religious belief has been to the effect that penalty and punishment have been of divine bestowal and are therefore indispensable concomitants of the divine plan. By thus making a connection between God, and penalty and suffering, mankind has involved itself in terror, and in fear of a vengeful and wrathful God. This fear constitutes a continuing belief of causation and induces the belief of disease and other evils.

Science discloses the fact that in belief, mortal mind creates a mortal man for the purpose of killing him. Before killing him, it condemns and sentences him. It is this condemnation of man that I want you to recognize, and I want you to know the necessity of cancelling it and of adequately protecting yourselves and your patients from it. It is more important than we have been in the habit of thinking it is.

In order to show to what extent false theology has involved itself in the condemnation of man, I quote one statement, namely "*The wages of sin is death.*" We know that everything that is called sin is but a manifestation of mortal mind. We know that everything that is called matter is a manifestation

of mortal mind; indeed, we know that every kind of materiality or corporeality belongs in the unit or unification called mortal mind. For a man to breathe, steal, sleep, to lie, or eat food, or to believe that two times two is five, all these are manifestations of the one error. God knows nothing of any of them. All that is included in them is error—all the laws, decrees, penalties, threats, and predictions have been devised and put forth by mortal mind.

If it were true that the only legitimate wage of the one error is death, then it would be the fact that Christian Science practice is illegitimate. It would mean that the man who breathes and eats food is entitled to death and that the only proper thing to do to him would be to procure his death. If you will analyze this subject thoroughly, you will find that what is called theology, philosophy, and physical science, instead of uncovering the error that is involved, have formulated the condemnation, not of error—including breathing, but the condemnation of the man who breathes. Throughout the ages of religious beliefs, you may find that it is the man who must be punished and who must die.

You may discover that every man and woman is under the rule of a supposedly divine, universal, theological, philosophical, scientific, and *self* damnation, and that this universal condemnation is one of the most important things for you to recognize and annul in every claim or patient you have. It must be clear that there is no God in it and that as a rule and law of mortal mind it is always wrong.

The only thing that God does for humanity or needs to do, is to bless mankind; and it is blessing, correction or enlightenment, and salvation that we really need, not punishment.

First of all, then, remember always that suffer-

ing is never procured by God as a penalty or consequence or as an educational process for any purpose whatever. Then remember that the entire net work of materiality, sin, sickness, pleasure, or death, is the output of mortal mind, which is always wrong. Then know that the supreme need of humanity is not of suffering, but of enlightenment and that it is entitled to enlightenment.

Cease forever the declarations like this: "Well, I suppose I must suffer out of it" and "the patient must suffer out of it." Is there any curative efficacy in a treatment which includes the mental provision that the patient must suffer for any reason? The mission of Christian Science is to deliver, to save, to redeem. It has no punishment and no condemnation for a mortal man. Inasmuch as mortals are defrauded and imposed upon by mortal mind, it follows that the worst sinner is the greatest victim and that what he needs and is entitled to is instant salvation instead of eternal punishment.

Many scientists have a bad habit of holding their patients under the ban of condemnation, thereby frustrating a cure; whereas nothing but righteous judgment will heal the sick.

The wages of sin or materiality is not the death of a mortal. That is to say, the natural and inevitable consequence of being imposed upon is not death —such a provision would not be even ethical. The only proper sequence of sin or error is salvation or deliverance through the activity of real knowledge. Watch carefully against the disposition to join in the universal condemnation of mortals.

Christian Science operates wholly to release the victim, not to condemn him; and this is done by condemning the error, but not the man; and error must always be condemned as nothing, not as some-

thing. You need to beware of the Bible references which are made to appear as though they condemned man instead of error. No such conclusion concerning the Bible is correct. You are never warranted in condemning a mortal; never warranted in condemning yourself. Truth uncovers error as nothing; it does not condemn the man or require the suffering which error alone bestows on mortals.

Some time ago, I rescued a patient, a scientist who had had much treatment, by knowing that she was not under penalty because of a belief in matter—or because of a belief that she was a woman with a material body, or that she was a mother. That she was not under penalty for the infraction of any law of error or for anything that she ever did or did not do. That she was not under penalty according to any rule or belief of mortal mind, and that there was no penalty, consequence, or suffering in mortal mind. This treatment, which knew enough to know that the penalty was unreal, knew enough to make an unreality of suffering and she recovered.

One of the worst phases of human philosophy is its limited sense of opportunity. Christian Science practice is greatly obstructed by the belief of limited opportunity. The patient is very apt to think that his chance of recovery has passed and that it is too late to win. All kinds of people give up because of the claim of limited opportunity. The practitioner very frequently voices the claim and fails to expect results because of the feeling that there is a lack of opportunity. Opportunity is infinite and is ever present. As a matter of fact, man exists at the standpoint of opportunity. Man is simply a condition of receptivity. It is his business to receive, constantly and perpetually. He is to show forth the abundance of infinity. This being the case, the op-

portunity to manifest perfection is not only ever present, but is really a part of himself. It would not be far fetched to say that man and opportunity are one. The law of opportunity enforces its continuance and availability—and conversely it breaks down and arrests the supposed mortal law which claims to limit opportunity.

It is not sufficient merely to declare that Mind is unlimited and, therefore, that there is no limitation. You must take this claim up specifically and declare for opportunity frequently until your own thought is familiar with the expectation of opportunity.

Remember there is nothing in a treatment other than that which is in it as specific thought, and that your patient has no more opportunity to recover than mortal mind concedes unless your treatment provides infinite opportunity. As soon as you really grasp this, you will see how deficient your treatments have been in the matter of expectation or true faith, and you will see why sometimes you have failed and you will realize that you have made a great gain and improved your work by getting the true idea of opportunity. Principle, law, power, and opportunity are all that is needed in order to move mountains.

Do not forget to make the most of this idea in behalf of the sick or in matters of business and employment and in all the details of daily experience and activity. You will see that the right idea of opportunity is the open door of receptivity.

What is called the body is a false belief about body and is not reality. This disclosure does not warrant us in hating it or condemning it or denouncing it as though it were a monster to be abhorred. There is neither wisdom nor humility in calling it "this vile body" or a "base body" or in disposing of

any other disagreeable and libelous remarks about it. True, it represents a misconception, but there is no use in damning it or reviling it or in uttering any disrespectful remark or thought about it. Since it is a belief, the thing to do is to improve the belief.

Christian Science healing would not be sanctioned or attested by facts, if it were not that such healing indicates itself in improved beliefs concerning body. There is no body that is to be destroyed, mutilated, or decapitated by Christian Science progress. Because Christian Science practice brings into evidence an improved bodily condition or estate, that fact ought to carry the assurance that we need not condemn body.

As a step in progress, we are to show forth a better bodily condition, and this will not be accomplished by mentally excoriating that which now seems to be the body. There is one perfect spiritual body. An erroneous belief of body must be corrected or rather displaced by the right sense of body. There is no place in which suffering may not be dispensed with, because it does not enlighten or reinforce the idea which is already correct and which alone can efface with its calm assertiveness every and any claim of error.

This analysis leads to the conclusion that as the scientist progresses, he will find that humanity, and even what is called the human body, will appear with ever growing kindliness of aspect.

It is a scientific statement to declare that man exists at the standpoint of body, nay is body. It follows that body is as sacred as Mind. It also follows that there can be no legitimate denunciation of body. Nothing is legitimate but to supersede a wrong sense of it. Many Scientists seem to be afraid to declare properly concerning body. Some will do

nothing but to declare the facts about God and religiously refuse to declare the truth about man and body. This perhaps grows out of the failure to realize that the truth about God is man,—is body. Man and body constitute the evidence that there is God. Man shows forth and is an exhibition of God, and man is body. This being the case, there is the utmost propriety in declaring the truth about man and body and in becoming most familiar with the facts as to man and body. I do not hesitate to urge you to declare constantly, or perhaps I should say frequently, the truth about body in order that the spiritual idea of body may silence and displace the material concept.

Disease is a specific error about body, and a specific idea is necessary to correct or dispel it. Mind and ideas constitute the whole of being. Ideas constitute the body or embodiment of Mind. Hence there is one infinite Mind and that Mind is our Mind. There is one infinity of body and that body is our body. Body is the infinite manifestation of Mind. All the things of body are eternal, complete, perfect, and perpetually active as ideas. The law of Mind to body is the law of harmonious perpetual action. Body will always be body. It cannot fail or be sick or change. It is the manifestation of vigor, vitality, strength, power, force, and perfect impulsion, and the divine law unto it is the law of strength and normal action.

In your treatment, if the only sense of body is the right one, then there is no body that is sick or can be sick. Moreover the right sense of body enables you to put out the belief that body is a private body of a man or woman, and is one that can be sick or contains place or substance that can be sick.

Still further, it may be seen that if you were in

belief of sickness because of mental malpractice, the mere knowing of one body would be sufficient to break the claim because malpractice could not act where there was no belief of a material private body.

I have many times heard such remarks as "I wish I could," or "I will be glad when I can get rid of this body,"—but that line of thought will never solve the problem.

I have known people who had mesmerized themselves into a state of hatred of their bodies and who seemed to think that they might hate their bodies sufficiently to get rid of them and become clad in spirituality. I do not think there is any likelihood that you will imagine that I am pleading with you to make any sort of admission that the material concept called body is real or to be eternal, but I do want to impress you with the necessity of not mentally sandbagging or abusing or slandering what seems to be your body or any part of it.

As against the statement frequently made by Scientists, "Well, I suppose we must all pass the belief of death in order to get rid of this material body," we are warranted in saying that there is no *"this material body"* to get rid of. This very statement so often made by Scientists is a death sentence in itself. Moreover a mortal cannot die out of the belief that body is material. He has got to live out of it. There is no way out of the belief of death, but to live. In order to get the body that manifests life, we must begin to declare for it, and gradually and rapidly come into our own, namely, the eternal body. In your treatment of the sick, be sure to declare the facts about body.

Some of the physicians show a more correct sense of body than do some Christian Scientists. Dr. W.

A. Hammond, former Surgeon General of the United States, has said recently that there is no physiological reason why the body of a human being should die. He refers to the capacity of the body to renew its tissues and to continue its functions and says this would go on indefinitely if it were not that the eliminating process becomes defective.

That which most disturbs the integrity of elimination is anger, fear, and other similar improprieties. If a human being were so poised spiritually as to have the dominion which even a human being should show, he might govern elimination in perfect equipoise. Very many of the so-called physical disorders are because of the belief of deficient elimination, and this is what Dr. Hammond acknowledges in his statement, and this in a way confirms the contention made by Christian Scientists to the effect that disease is an impropriety or disorder and that the proper healing process is one of elimination—the expulsion of the false belief.

In the case of the human body, elimination goes on through the skin, bowels, kidneys, and the breathing. The claim is that when this process is not complete or perfect, there is a retention of impurities. Hence the necessity of handling this claim for every patient.

A treatment to cover this claim must declare that Mind is the law of elimination to the belief of deficient elimination and to the belief of abnormal retention or secretion, or the belief of morbific substance or animal poison. The claim of deficient elimination is an avenue for the claim of malpractice. It has been declared by medical thought, that Christian Scientists disdain all care of the body and all exercise and hygienic precaution or measures and will, therefore, show the consequence of bodily inactivity by means of incomplete elimination.

This leads me to say something which I hope you will not misunderstand or misconstrue. We are yet in what I call a transitional stage, but there never will be a time when bodily activity will not be proper. Scientifically considered, the body is manifested through action or inaction. A natural freedom and dominion on a human plane may well manifest itself in a normal bodily activity.

The Scientist is liable through misapprehension to try to take a position by force which has not been gained through demonstration. I suggest to you, not a recourse to the ordinary forms of exercise that are indulged in for the cure of sickness, but that you remember that there is no advantage in an unsymmetrical growth whereby a person becomes physically one-sided. We are yet where we may take some pains to breathe what is called pure air and to drink pure water and eat what is regarded as wholesome food; to be temperate and moderate, and to realize that it is more temperate to manifest a reasonable amount of physical activity than it is to sit around in a house all the time in a condition of bodily inactivity or stagnation.

I do not think a practitioner is doing the best that can be done, who sits in the house all the time treating the sick without free air or free activity, unless he can demonstrate perfect nutrition and elimination according to the law of Mind. In the same sense that Mary did well to protect Jesus by taking him into Egypt, it may be needful for the Scientist to get out of the storm. In the same sense that some people avoid the use of tea and coffee because they do not want to be constantly handling the mortal mind law which pertains to the use of tea and coffee, so may a Scientist refrain from inactivity rather than contend against the law which is incidental thereto.

I conceive it to be in the line of progress to show forth by demonstration a constantly improving human situation, rather than by any form of human deterioration. I once heard a Scientist say that the orchid is the most spiritual flower because it feeds on air. Now there is no spiritual food other than Spirit. Air is no more spiritual than potatoes and it is in the line of progress for a human being who cannot digest his food, because of error, to gain the spiritual insight which enables him to digest food. We are not under the stress of necessity of disparaging nature and the normal things of what is called nature. What we need is not disdain, but dominion.

Spiritual activity does not manifest itself in physical stagnation. I find it desirable to remind you frequently of one thing that you will do well to impress upon yourselves indelibly. It is this: The basis of our practice is the infinite verity that all that is real is already complete and perfect. God, or Mind is complete and perfect. The universe and all therein contained, man, body, law, power,—everything is finished and is already immortal. There is no need that God should do anything more and no Christian Scientist is called upon to do anything to any of the things that exist. He does not need to do anything to man or body. What then may he do? What is the limit? What must he do in order to do the best that he can do? He needs only to deny a lie about God, man, body, universe.

The practice of Christian Science is the mental activity which resolves so-called material things into thoughts and discovers that these are simply erring thoughts about that which is true. There is *great, very great* objection to your giving treatments as though your patients were men and women who are

sick or believe they are sick. Metaphysical healing has to do with erring beliefs,—not with persons. If you have a woman for a patient, you have a corporeality or material body, and if your treatment has a person or body in it, then it has a body that can be sick. The only treatment that is safe and that is entitled to heal is the one that has no thought or admission except of the one infinite body. You should never discontinue a treatment that does not satisfy reason that you have been handling error or doing something to error rather than to a man or a woman.

A treatment is representative of the character, scope, and correctness of your general understanding. How important then, to declare that the patient is neither person, place, nor thing, but is simply a suggestion or claim that man is material and is sick. Do not be afraid to leave the belief of a personal patient out of your treatment. In the same way and for the same reason that you would leave out of your treatment the belief of a mental practitioner, who could fight back, you must leave out of the treatment the belief of a man or woman who can be sick. Do not get the notion that you have got some wonderful thing to do which you feel you cannot do. A Christian Science treatment has nothing to do with you because it is simply the utterance of truth concerning God, Life, man, body, substance, presence, law, power and action, and a calm and peaceful announcement that error is unreal and is without substance, law, power or presence. The simpler a treatment, the better. There is no need of a labored treatment. I have heard the statement "She handles error without gloves." "She goes for it hammer and tongs." If error could talk about it, it would probably say: "I do not care a particle

for that kind of a treatment. That kind of a treatment means that I am real and must be hammered, and that is all I pretend to be. The only treatment that I am afraid of is the one that makes nothing of me—not enough to hammer. I am afraid of the destructive calm of the one who knows that I am nothing."

A bad habit is that of self depreciation. It poses as a virtue or as humility. It does no good, and assumes that it is worth while to way-lay and denounce oneself. Now Christian Science shows that the right man is just as good as the right God. You are gradually showing forth this man. This man is the only man you are. He is entitled to esteem because he is the son of God. He is good and worthy. This is the man you must stand up for. For this man which is yourself, you must declare every good thing and every good capacity, unlimited opportunity, and ability.

I want to say concerning law that we need very much to learn one great thing, namely,—that in the sense that we are entitled to dominion over all the earth, we are to be a law unto ourselves. Only as we enforce the law in our behalf will it be enforced. We must gain and utter or define the right idea of law. Divine law is included in the Godhead. It is part of the infinity that we are to reflect. Law exists as idea. It is man's business to show forth ideas, to show forth law, to be the utterance and mandate of law. In a certain sense man and law are one. You are to know that you are right. Thought is not only thought, but it is law. Your treatment must know enough to know that it is law—is "the law unto the case," is the law unto yourself.

The idea that your treatment invokes law and

that law is aloof from you and apart from you is a mistake. Such a belief deprives your treatment of the enforcement of law. You should declare in treatment, this treatment is the enforcement of the law of harmony and life and perfection. This treatment is the law of extinction to the law of malpractice, et cetera. The sick are made sick through the enforcement of a spurious law. Your treatment, which is the true idea of law, must annul the spurious law and it annuls it by knowing that it annuls it. You must be very particular to include this in your treatments because all healing occurs through the operation of law when expressed in or through your treatment.

Get on the highest pinnacle of respect for Christian Science treatment, for your treatment. It is the manifestation of God. It is God with us—it is the manifestation of Mind which comes to the human mind to redeem and exalt. Regard it as being the word and might of God, rather than as being your treatment. Declare that the only place to meet error is in the realm of thought and that right thought is always victor. Error does not continue itself and cannot. There is no law of a return of old discordant beliefs and no law of reversal. The divine law is the law of perfection, reconstruction, and recovery to what is called human body. All you need to do is to break mentally all pretense of contrary rule or mandate.

In educating a Christian Scientist, one of the first things to do is to get him to comprehend that evil is not a thing, but is belief. Next that the belief is mesmeric in its activity, namely, that it is a belief of mortal mind, that thought transfers itself from one mortal to another. Next that this claim of thought transference asserts for itself influence and

power, and in its worst phases has the sting and mischief of malice. Generally the effort thus to persuade the student is so urgent and ornate that the student ends up by being afraid of animal magnetism. The effort to have him see it as a false claim, to be obliterated as nothing, gets just about as far as his belief that it is something, and is something to be afraid of. After that, comes the long drawn out persuasion that he will see that malpractice, which is nothing more than the thought of a mortal, is utterly unreal and valueless, and to see how obviously powerless a lie about anything is, in the presence of the truth about it. A treatment against malpractice is just as good as is the knowledge that the lie in thought, when side by side with the truth, is nothing, and has no presence, power, or action, and has nothing that it can act upon.

I am inclined to think that a treatment against malpractice should more thoroughly include a treatment against the fear of it. This is the important thing. I ask you to notice, namely, that the first thing to break in connection with any claim is the fear in it. You have just as much to consider in the item of fear of malpractice as you have in its own supposed activity and I feel confident that to be unscared about it is the best kind of a treatment. There is no malpractice and never was any. There is no mortal mind to induce it. It is without law, power, or action. It never did anything to any one. Therefore, be not afraid of that which never was anything.

The continuous study of "Science and Health" exalts our appreciation of Science. The book means millions of times more than the text implies on the surface. I need scarcely remind you that it is that which leadeth into all Truth, and that it will per-

petually carry us to greater heights of understanding. This book implores you not to declare things concerning yourself that ought not to be and that you really do not want to have wrought out in experience.

I ask you to watch yourselves for one day and see how many times you declare contrary to your welfare and future prosperity and concerning your rights or lack of rights. Get on the right side of the situation with your declarations. Then you will be entitled to win because all things are possible to the right idea. The right idea is the redeemer of consciousness, the Christ which destroys the belief of evil. At last this redeemer has come to the thought of the human being and declares his absolute redemption. This Christ is within you.

Chicago.

LOVE AN ABSOLUTE ESSENTIAL

I ACCEPTED the invitation to address Christian Scientists to-night under the supposition that I was expected to speak only to those who are denominated "Working Christian Scientists," that is to those who have become deeply enough and sufficiently interested in the subject to be in the work of demonstration. It was thought that perhaps I might be able to say to such something that would be useful to them in their work; but inasmuch as the invitation has been more liberally construed and distributed, I am obliged to modify what I would have said and accommodate myself to those who are perhaps beginners.

Let us first consider what the cause of Christian Science is. Is it a thing? Can you locate it? Has it bounds or form? No. The cause of Christian Science is simply the activity of Truth in the consciousness of Christian Scientists. If we would do the most we can for the cause what shall we do? See to it that we are manifesting Truth, integrity, Love, righteousness, humility, and the utmost of honest endeavor. Robert Collyer once said: "Every religious movement has three stages, first inward next outward, and lastly holdward." We have had the first one, the inward. Now we are experiencing the outward which externalizes itself in organization. Finally it remains to be seen whether or not we can resist the intoxication of success and popularity.

The cause of Christian Science is something that we speak of with much confidence and much gladness; we are apt to speak of it much as though it were

absolutely assured, as if there were no hazard and no menace anywhere. But again! What is the cause of Christian Science? It is simply the purity of consciousness, the purity of Truth within, and if that which is within becomes contaminated, or fails of progression and purification, what becomes of the cause? What is the chief menace to the cause of Christian Science to-day? It is to be found among Christian Scientists, and, if the movement should ever pause, it will be because of the questionable mental condition, attitude, and conduct of Christian Scientists themselves. Let each one pray that he may be delivered from temptation. Let each one pray that he may act as though the entire cause of Christian Science, all its sweet and glorious import, depended upon him. Then, the cause of Christian Science will be perpetuated among men. But let us not felicitate ourselves upon the supposition that it will stand and endure unless we stand and endure temptation, resist transgression, and grow daily and only in the manifestation of that which is altogether lovely and that which is like God.

Christian Science has found its way to the world, as all other science has, through some individual instance of the human mind. Once admitting that it is a revelation, then it follows as a necessary consequence that someone must have revealed it, and we declare that the revelation of Christian Science came through Mary Baker Eddy. And it is just as essential that one should understand this, as that he should believe in Christian Science.

I wish to refer to the fact that what is needed on the part of Christian Scientists is an intelligent understanding of the relation of our Leader to the cause.

In every range of mountains one peak is always higher than the rest; one catches the morning beams

before the others. And so it is with the human mind; there are no two states of consciousness alike. One presents a more sublimated, a more attenuated condition of thought, and so throughout all history of revelation it will transpire before your contemplation that the one who caught the note of spirituality was the one whose thought was most clarified, most spiritualized. And so it was in this instance. What I want to speak of is this; here we have one who was good enough, or manifested enough of good, to make it possible for her to receive the divine impression of Christian Science. Having been good enough to catch this perception, she has been wise enough to obey it and in demonstration of its verity she has been a manifestation of its love.

Because she is the revelator of Christian Science, and as the revelation and the revelator in a certain sense are one, that does not mean that she is to be idolized or that she's to be accounted as God, Christ, or other than a human being that has gained a certain light and is being guided by that light, and is steadily accomplishing the kingdom of heaven within. As the Leader of Christian Science, working in demonstration of its issues, she has been constantly intimating that this or that should be done. Every little while there is a change in the order of affairs, a change that means an advancing step, and unless we are careful the "Children of Israel" will murmur as of old and resist. What we want to remember is, because Mrs. Eddy is in advance of us, her ways are higher than our ways, and learn at least to be obedient thereto, knowing as we do that we cannot fathom instantly the wisdom that is being manifested. I think there is no point at which we need to be more careful, and not allow ourselves to yield to the temptation to rebel or repine at the

future steps which are to be taken in Christian Science.

In my public capacity, where I have occasion to see a great deal of this field, come in contact with a great many Christian Scientists, learn something of their doings, get a general knowledge of their progress, become familiar with that which hinders, represses, and obstructs, I find that we are not accomplishing as much as we should. I find that there is not such a measure of demonstration as is reasonably possible, and such as should be prevailing among us. And while I do not presume, and would not for a moment assume to stand before you in the guise of an instructor, I will call to mind some of the things that hinder, and see if possibly we may not remove these difficulties, recognize the obstructions, and work intelligently to overcome them.

The world of humanity has instinctively been a seeker after God, instinctively have people been religious generally, and they have sought after God in every conceivable direction, and found Him not. Why? Because every seeker after God, until the day of Christian Science, looked for Him as if He were an isolated being, remote, separated from man. Everybody has sought God as if He were an objectified being, something that one might put his hands upon if he were there, something to look upon with eyes reaching heavenward. Always until to-day, men have thrown legions of expectation and speculation out past the frontiers of their own existence, expecting to locate God. Christian Science, in declaring the Science of God, declares that God is not a thing, not a bodily person, not any being that physical eyes can comprehend, nothing that comes within the range of finite sense. It declares that the finite conjecture of man has never adequately de-

picted God at all, and cannot. Paul says that God must be spiritually discerned, and Christian Science declares that to all intents and purposes the only God you will ever know anything about is "God with us," always God with us. Christian Science declares that man cannot comprehend God as a whole, because God is infinite, so it declares that man knows God not by including him but by knowing that which expresses or manifests good, God. So then how are we to define Him? God is good, then good with us is God with us. God is Life. Then the right sense of Life is Life with us, or God with us. God is power and action and presence. Then the right understanding of power and action and presence is good—God with us. The right idea of being always manifests God. Hence, the right idea always means God with us.

What constitutes a Christian Scientist? We find that the Christian Scientist is one who is gaining the right sense of all things, gaining the true, scientific, spiritual sense, instead of the erroneous and mortal concept thereof. A Christian Scientist is one in whose thought or consciousness, Truth, wisdom, intelligence, the divine Mind or good, if you please, is defining itself, delineating itself or Himself, and as that idea touches consciousness, then consciousness is like Mind, like God, or is the image and likeness of God. It means the offspring of God, or the Son of God. It means the Christ man. It means the undying man. It means the immortal man, coming to light, appearing as the only man, the right man; and when that sense of being touches consciousness and abides there, it becomes operative and active. It becomes the government and law of your life, your Mind.

But how many are there of you? Are you a

mortal man and an immortal man? No. There is but one of you, and that is God's man, immortal man, the right man, and what you know about Christian Science, what you know about God, constitutes your individuality, and all the stuff about fear, sickness, and sin is a lie about you, and is no man at all. We in Christian Science call this appearing, this spiritual or right sense of being, the spiritual idea of Life, and furthermore this Truth's appearing, this Immanuel or God with us, corresponds to the Mind which was in Christ Jesus. We declare this intelligence, this true sense of existence, is the saving sense, or is the real Christ Saviour; that it is the healer, the counsellor, that it governs and controls. This is the Redeemer. This God with us, this intelligent understanding of being, is the Saviour of mankind.

Jesus, you will remember, said, "Ye shall know the truth and the truth shall make you free." Christian Scientists are absolutely convinced that this is the truth, that it is the likeness of God, the Saviour and redeemer, and that it has appeared for the redemption of this race. It declares God aright. It explains substance, action, and Life, tells us of creation, government, harmony, and heaven, and interprets the law of Life.

Then what? Incidentally or conversely it uncovers, exposes, and analyzes error. Like a searchlight it instinctively sheds itself upon the panorama of mortal existence or material life, and declares the real nature thereof. Then it goes through the process which we call denying; that is, denying the verity of all evil things. Thus it gains the abolition of all these things. It enters upon the process of destruction, slays the different forms of error, and thus gains the mastery, and extirpates evil in all of its

forms. And this process of knowing or declaring the truth, and denying and rejecting and resisting and destroying error, is what we call the practice of Christian Science. In other words, it is a metaphysical transaction in which the operation above declares that which is true, and spontaneously denies that which is false.

One difference between Christian Science and spurious Christian Science is to be found at this point. There are people presuming to be Christian Scientists who say that all you have to do is to declare that all is God and all is good to bring it out in your lives. Christian Science exposes the fallacy of that practice, and says that so long as there is a human being on earth, there is but one way to be saved, and that is specifically to declare the truth and specifically to deny the error. And you are making no progress whatever as a Christian Scientist unless you are doing this. The specific denial of specific claims of error is the only way it can be done. Don't imagine that you can float on some fleecy cloud with silver lining and simply declare yourself into heaven by saying that everything is good. A human being must get down into the mud, as it were, just far enough and long enough to see that mud claims to be something, and then demolish it.

Suppose there were a blackboard here and 2+2=5 were written there. I tell you that two and two are four, but you insist that two and two make five. I refuse to pay any attention to the error—I refuse to recognize it and you say that it is there just the same, that it doesn't make any difference whether I refuse it or not—my ignoring it does not change it any. What have I got to do? I must rub out $2+2=5$. We must rub out error and there

is no use in trying to demonstrate Christian Science on any other basis.

This process we speak of is termed demonstration, or we call it sometimes affirmation and denial. Often we term it "handling error," meaning thereby that we take up the seeming nature of evil, and handle it, and break down its action as belief, its laws and its aims, and resist and destroy them. This we call "treatment." What is Christian Science treatment? To know the truth is treatment. To know that which is true is always treatment, because it always destroys error. In the work there is one conspicuous lack, and that is a lack of faith in the treatment. Faith is the impulsion, the propulsion of the Christian Science treatment. The words may be all right, the phrasing correct, the syllogism may be natural and logical, but what enforces it, pushes it, connects it to man? Why, faith. That is to say, the faith that is of understanding. The confidence, the assurance, the voluntary truth, if you please; that is the impulsion of the Christian Science treatment. Now what has your treatment got to know in order to be a good one, in order in and of itself to carry the elements of faith? Why, it has got to know enough to know that it is true in statement to start with. It has got to know enough to know that there is but one Mind and that Mind is good; therefore all forms of evil mind are fictitious. It has got to know there is but one Mind, and that is the Mind not only of God, but of man. One infinite Mind is enough for everybody and that Mind is good. And only in that Mind is life and the reality of being. It must know that there is but one Truth and that all Truth is God. It must know that there is one Life, and that Life is the life of man, and that it is immortal, undying. The only Life is undying Life.

What else must it know? Why, it has got to know among other things, something about the reality of power. How little people know about power and what they call the omnipotence of God. Do not expect that it is going to heal a man simply to tell him that God is all power and that He has all power. He might reply, "Suppose He is, He may have all the power there is and that's what's the matter with me. Perhaps if I had a little I would be better. Is it going to heal me to tell me that God has all power and is all power? How does that connect itself with me?" We say God, good, is omnipotent. God is power, Love is power, Truth is power, intelligence is power. Whose power? Ours! You do not have to go to a supposititious heaven and search for God on a white throne in order to find the omnipotence of God, good. It is as much ours as anyone's. How? Why, turn to the science of numbers. Get the simplest idea in mathematics, namely, 2 and 2 are 4. You all know that. Everyone knows it. Each one of you has it just as though you made it and were sole proprietor of it; each one of you has the whole thing, and yet there is but one 2 and 2 are 4 to use. One is enough, it is yours and it is all yours. There is but one Mind. There is but one Life. There is but one power. How much of it is yours? All. The whole thing. A Christian Science treatment is the manifestation of the one all power of God, and this must be the basis of your demonstration. The treatment is the very word of God. It is Truth itself, and it does mean Life and harmony, the solemn everlasting facts of existence, and it is power. As the power of God it is the annihilation of any claim that evil *is* power or *has* power to control man.

We speak of the Law of God. In the realm of Mind or Spirit, Principle or God governs everything,

governs its offspring or phenomena. In other words, God is supreme, the sole governor of all that exists, and governs everything according to law. On the other hand, in the realm of the carnal mind or mortal mind, as we call it, or the evil sense of existence, mortal mind governs everything, all according to so-called law. Then your treatment has got to know the law of divinity, the only law, the law of good, God, Life; and that as such it is the law of annihilation to the spurious law of mortal mind and particularly to the one that is prevailing in the case. In other words, a practitioner in Christian Science has to know that in every treatment he has to smash some law of mortal mind. In the case of hereditary disease you frequently hear the practitioner say, "Well, I handled the patient's belief," as though that were enough! It is not, strictly speaking, the patient's belief. The patient is sick according to law and according to a law of heredity, a law of prenatal mesmerism or influence. He got it before he was born or had any beliefs. Treat him for his belief? No, you have got to break that law, and that is where the Christian Scientist has the understanding of the necessity of having every treatment given expand itself and extend its scope so as to abolish the law that is afflicting the patient. Then this sense of a Christian Science treatment is a law to itself, it will have confidence in itself, because it will be Truth, it will be power, and it will be a law of destruction to every claim of spurious law.

When you have a case of sickness you have three specific features: one that there is a claim, and that there is a substance to be sick; another that there is a cause for the sickness; and lastly, that there is a law to cause that sickness. And unless you break the law, you are not handling the case. So then, a

Christian Science treatment, in order to know that it is good, must know these things, or rather the truth about them.

Again, what hinders? Christian Science declares that in order to fathom the mystery of existence, things must be resolved into thoughts. We must learn that evil is in the realm of mortal mind instead of matter; that evil is a subjective state of erroneous mind, universal and collective as well as individual. That in this realm of mind we must establish the "origin" of evil so-called, and its activity. We must know that disease exists, not as a reality or entity, but that it is a form of belief. If instead of that the practitioner of Christian Science treats disease as though it were a body, as though it were matter, as though it were a material disease, then you see he will doubt the power of his treatment, because he will doubt the power of mind over matter, and that is not the Christian Science method as outlined at all.

The rule of operation in the practice of Christian Science is the demonstration of the power of Truth over error, Life over death, good over evil, harmony over discord and its effects,—the transformation of man. And that is its aim. And so, just as soon as we rise high enough to see all discord as belief, then we will have the consciousness that our treatment is good enough.

We say in Christian Science that Truth uncovers error. As what? As nothing. Always as nothing. And in your treatment if you have something left to be afraid of then you may know that you have to go over it again and again until you have nothing left to be afraid of.

I profess to say that the most effective agency in the healing of the sick is the expectation, first of all, on the part of the practitioner that he can heal. The

practitioner who is confident of the value of this and goes to his patient with the expectation of healing, knowing that he can do it, is successful.

Now what hinders? To him who is a Christian Scientist, a beginner, or a student, let me say if you will, that Christian Scientists do not believe in a personal devil. We do not believe that evil is an entity at all, do not believe that there are any fallen angels or that there is any Satan. But we do acknowledge this, that there is that which is called evil and calls itself good, and we do recognize the fact that something must be done and done to it. We must name it in order to unname it. We have got to destroy it. Now while there is no devil, evil is of such nature that it amounts to about the same thing; so in order to get at it handily, let us suppose that it is a devil, and let us suppose that we are trying to get rid of him, trying to use him up. You know Jesus said he came to destroy the works of the devil. Again let us suppose that the devil knows we are trying to destroy him because, as has been stated, evil is of such character that its attitude is equivalent to the knowledge that we are trying to destroy it. It acts just the same.

My wife once said that if she wanted to know what to handle in the way of error, she thought what she would do if she were the devil. It would be a poor devil who would not try to kill off those who wanted to kill him, and thus prolong his existence. Evil would like to beguile us so we would not do one solitary thing to it. Just take us off in one corner and mesmerize us with the idea that we have not enough understanding, or to get us to say we are discouraged and that we are in doubt, or that we are afraid. If I were the devil I would not ask to do anything more to you than that; I would guarantee that I would prosper if I could only do that to Chris-

tian Scientists. Did he ever do that to you? If anything has ever been listening around close to you Christian Scientists, do you suppose it would have heard you say, "I have no understanding. I wish I had. I would love to heal the sick, but I haven't any, and I can't heal the sick." Did it ever hear you say, "I am so discouraged." Where did that come from, dear friends? From God? Was there a legion of angels hovering around you to tell you how discouraged you were, that you did not have any understanding? No, it was all the devil. What would a Christian Scientist, one awake, say? One who is on the alert, one who detects the action of error and also knows the truth which will destroy it, when the argument comes that "I haven't enough understanding," that one would say, "I have." "Get thee behind me," and it would get. He would say, "I do know the truth. I have the understanding of Christian Science and I cannot be mesmerized or fooled into saying or believing that I have not."

What hinders you? Why, that which would withhold you from peace, from Love, from Life, from welfare, and prosperity, whispers or sings its siren song in your ear, and you listen. The admonition of Christian Science is to resist, recognize this thing, turn upon it, and stamp it out. Assert your rights in the name of Almighty God. Suppose you do not resist. The first breath beguiles you into saying you are not worthy to heal the sick, and an easy avenue is thus reached. The teachers of Christian Science are forever entreating the student to recognize just such suggestions as argument.

The human being is not an original thinker. He never originates any thought whatever. He manifests thought, or that which is anterior or exterior to himself. In other words, you and I reflect, or ex-

press, that which is universally true, or universally false—one or the other, and Christian Science comes to tell us which is which.

Each one of us is surrounded physically by what we call the "atmosphere." Again we are surrounded by the universal atmosphere of the human mind. Every man, woman, and child on earth, collectively, wields a collective influence on the individual. We must recognize this contagion and resist it. So the urgency of the hour is "Be on the alert; be smart enough to know that your enemy is at hand." A great many Christian Scientists throughout the field are very sadly awry concerning error, and particularly concerning the synonym therefor, namely, animal magnetism. The term "animal magnetism" was in use before Mrs. Eddy was born. She never coined the expression. It is a scientific term. It has been in existence more than a century. It is the best family name that could possibly be given for evil. It simply means evil and its action, its nature, and its modus operandi. The world has never evinced any capacity to cope with evil. It has submitted to it and has been its victim. The world has been submissive to its penalty and has gone down before its law. No matter what the ill is, our salvation lies in handling animal magnetism. Christian Science reduces evil to its native nothingness under the term of animal magnetism, gets it to a point where you can destroy it. Christian Science is the one discovery of the age—the mystery of evil solved!

And again what hinders a Christian Scientist? We are dependent confessedly upon that which we call right knowledge, the influx of Truth. Every one will admit that. Through what does it come? Through what does the very voice of God and the power of good and the sufficiency of Science reach

humanity? Through a state of receptivity. The open door, window, or transparency through which it touches the consciousness of man is a state of receptivity. There must be a natural channel, something with which it can affiliate, as it were. How many times are we shut out from that which comforts, restores, redeems, and heals! How often are we shut out from it by an evil condition of thought within ourselves!

A few days before I came away, I overheard my wife talking with somebody, and she said, "Look here, you are being treated by this person, and you say you are not getting any better; and I know you are in a chronic state of resentment about something in your family. You are irritated; you are put out, you are petulant, almost angry about it constantly, and have been for two or three weeks. This thing has been contrary to your desires, contrary to your wishes, and you have just allowed this to corrode and inflame you until it amounts to a stone wall around your consciousness. How do you suppose a treatment which is like God is going to get through that? It is no use for you to be treated in this condition. You cannot get it."

But what are we Christian Scientists admonished to do? To keep the windows of consciousness clean, keep off that which obscures, to subdue petulant self-will, all tendencies to hate, everything that disturbs, mars or debauches the consciousness of man. This is oftentimes what hinders us, because it shuts out that which, if it could come in, would refresh and restore us. Indeed, what is that which withholds man from heaven more than anything else? It is hatred in its many forms. Suppose that each one of us should keep watch for twelve hours, and see how many times we admit error, or declare error, or de-

clare for something that is against ourselves. We would be amazed to see how much of it there is. What do you suppose that you would find if you kept account of every thought that was unlike Love? Here is humanity. What largely constitutes the human mind? What is the substance of its man? Of its government? Hatred! Hatred in its different forms.

People hate, and expect to get well, when "Love is the liberator." The great problem, the great attainment, the indispensable, the terrible demand of existence is to love. To learn to "Love one's neighbor as one's self." To "Do unto others as we would be done by." We excuse ourselves by saying that we don't know what divine Love is, but we do know the rule, "Do unto others as we would be done by." How far do we have to go before getting it, if we put into practice this rule? Put yourself to the test. Before there comes the evil word, before the evil thought, before the evil action, if we would say, "Would I like to have my neighbor do this to me?" How many times would we cry "No! No!"? And until we stand at the door of thought with the most intense earnestness and put ourselves to the test and be governed accordingly, we hope in vain for Life's idea, in vain for heaven, because Love is substance, health, wealth, and prosperity.

Love is the animus, the Principle of Life, and throw aside everything we will, yet we must learn to delineate Life, substance, and the attitude of Love. "Do unto others"—so are we to do. Cast out the terrible cruelty that defaces man; lay off the burden that you put upon your brother by reason of condemnation. What a pitiful load we do cast upon man when we enter upon a state of condemnation. How many times do we practice idle crit-

icism, or even mentally lay a burden of reproach and condemnation on our brother, when he forsooth may be in the privacy of thought, weeping hot tears because he is not better able to do his Master's will. And how long shall we be in forgiving? We are told that there is no eternity of evil. Are we holding our brother in unforgiveness? Are we never going to forgive him? Never will we get health, never will we get the reciprocity of mankind until we learn to forgive, to be merciful, forbearing, and loving.

Let us go back once more to the cause of Christian Science. Here we are all of us human beings. Is any one of us perfect? Are we not all of us most ready in saying, "I am chief among sinners"? Two or three students of mine came to see me, and talked about some people in their town who were not behaving very well, and one of them, impetuous and enthusiastic, a new student, said: "Well, what are we to do with such people? Shall we turn them away and have nothing to do with them?" and so on. I said, "What is the matter? Do you think they are not entirely worthy?" "No." "Well, do you expect entirely worthy people to run your church? Do you expect to find angels to run your church? Do you suppose if we were to range ourselves before the Infinite, that we, any of us, would pass muster? Do you know that Mrs. Eddy is having to run this cause with sinners?"

Practically, we are all sinners, every last one of us. We look upon a person who is sixty per cent bad and forty per cent good, and condemn the bad. She knows enough to use the forty per cent that is good. That is what we want to do. To make the most of the forty per cent that is our brother, and wait for it to be fifty or sixty. The great problem

is to get along with each other. We become detectives, as it were, and we become expert in mind, and we become very critical because of righteous judgment. Then what we want to do is to repress the exaggerated condition of the human mind. The fact of the matter is, if my brothers would get along with me, I would prefer to get along with them, as a general thing. Now the solution of earth's problem is to be found in that which solves life. It makes no difference how many churches you have, it makes no difference how many societies, how many books are sold, how many papers are subscribed for, if there is not Love manifested as the dominant influence, you have no church, you have no Christian Science, you have no real genuine healing, no heaven in sight whatsoever. All is lost if we are not learning to love.

It is, I know, a very easy thing to jump on a pedestal and say,"Thus saith the Lord," and it is with much reluctance that I do it, but I have learned this point, I have made the demonstration of learning to love. I have not one atom of malice toward any person on earth, and there is no one whom I would not forgive, and I have been just as resentful as anyone you ever saw. It is more comforting to love, vastly more; more pleasurable, a great deal more satisfactory. It is astonishing that a man can be fooled by such an outrageous lot of stuff as hatred. It is like gangrene, it absolutely consumes. It produces unhappiness, and it produces disease.

Let Christian Scientists recognize this cause as being the cause of every suffering heart, as being that which is rescuing the race, and all that comes hereafter, from the bondage of disease. Let us remember that that which will establish the kingdom within opens the doors of the millennium. Let us

remember that it depends upon us. Think of it, weigh it in the balance of your judgment, take it home with you, and contemplate it. Which is the power for me? Love or hate? Which is the power for me, charity or unmercifulness? Which is apt to serve my welfare, my peace, my tranquility, my joy, the more? And then, which will serve my brother, which will serve the world, which will open the door of heaven, which indeed will we usher in, love or hate? Which is God? Which is my heritage? My life? Which is my health? Remember that the judgment will be upon us, and if we love not, then we will live not, for Love is Life.

I am persuaded that Christian Scientists should raise the dead. I know that the dead have been raised. There may be some few to whom this may sound strange and startling. It matters not. The dead have been raised. Why should we not fix our attention in this direction? It is a phenomenon of Science, the raising of the dead. It is a possibility of Science. It is a possibility of the law of God, available to man.

How often, on the contrary, do we hear of this plane and that plane, as though there were a lot of planes, as though you had to die off one plane to get onto another. How many planes are there to Life? One, only one. The only plane there is, is the plane of Life; the only law there is, is the law of Life; the only necessity there is, is immortality, and death, the reverse, and the belief thereof, is a fiction.

Christ, Christ-knowledge, Christian Science, abolishes the law of death. Ought we not to stop this talk about planes and dying off this one onto another? Will you ever raise the dead until you get your thought high enough to do it? No! Well,

let us get it there to-day. Begin at once. Just as soon as it shall become known that the dead are being raised by Christian Science you will see that it will destroy the belief of death and the fear of it. You will see it will destroy these planes that people are talking about.

As a whole, you see, we must, as a procession, move on towards this achievement, and all that it depends on is the expansion, the exaltation of thought. Keep it reaching out, get it on a larger dimension all the time, and have it do more. Have it do all that you can, and declare the right thing. Declare for that which we would have come to pass.

Kansas City, Mo.

LETTERS

IN RESPONSE TO A MESSAGE FROM A GROUP OF CHICAGO MEN WHO FREQUENTLY LUNCHED TOGETHER

May 17, 1900.

WHEN I was in Concord I made an attempt to write a letter to you, but could get only half way through, and was obliged to wait for a more convenient hour in consequence of the great demands upon my time.

I received your message and was profoundly moved by it, and I started a letter which, as far as it went, is as follows:

In the time of the new birth, when we learn that Life means Love and Love means Life, and that the only business of mortals is to learn the divine art of loving, we also learn that only he who loves can live and know heaven.

Every memento of this heavenly Love is witness of its own immortality and blessedness, and satisfieth him who hopes and strives for the promised joy and peace of the redeemed.

It is easy to be kind, but kindness seems to be so rare that one is unusually impressed when some dear friend stretches forth his hand to bestow the balm of affection and good cheer.

I ought not to have been surprised because you did so sweet a thing for me, but I was deeply touched, and deeply grateful.

I know that the strong, sensible men who do honor to the work in Chicago will be glad to know that she who worketh almost without "slumber or sleep" for her dear church rejoiceth much because

of you very men who, here in Chicago, are showing forth a splendid manifestation of Christian Science.

LETTER TO AN OFFICIAL OF ——— CHURCH OF CHRIST, SCIENTIST, CHICAGO

I HAD no intimation that Mr. ——— was contemplating the withdrawal of his letters to the official boards of ——— Church; any conclusion that occurs to me is, therefore, by way of speculation. I saw him about three weeks ago.

In answer to your inquiry as to his state of mind and attitude toward your Church, I will say that when I saw him he seemed disturbed and unhappy.

He told me that he had been censured for seeking, through letters to your board, to obtain some sort of scrutiny and examination that would end in a more righteous judgment; and that a certain ostracism of himself and family had ensued.

It may be that he is desirous of making reparation for what was considered a damage done by him, or it may be that the frayed cord that has bound him recently with uncertain tenure to the Christian Science organization has finally parted and he intends if possible to sever his connection with it and eliminate all the vestiges thereof.

In my endeavor to keep the middle ground of scientific analysis I have tried to heal the wounds while I sought to cast out the error; for whatever his faults may be, it is my business to love him still.

I have not feared to offend the law by yielding up to him a full measure of merciful compassion. I do not even try to comprehend the responsibility that rests upon your board in this uncomfortable moment. But I would be glad to know some day that the touch of love bestowed by you at this par-

ticular time was the angel that gently beckoned him from impending wanderings and again enticed him to the Christian fellowship wherein he would be entitled to say, "Father, where thine own children are, I love to be." *

TO A STUDENT UPON THE OCCASION OF BEREAVEMENT

THE only living and true God has entreated us to "rejoice always."

At this time, when a false sense of that which is altogether lovely seems to itself to be real, I rejoice with you because the Son of God hath appeared to sit enthroned as consciousness, and to declare the allness of good, the immortality of Life, and to reveal the utter unreality of the mindless, senseless, unknown lie. He leaveth us not in temptation.

How unspeakably blessed is the deliverance from the fictions of error that have deceived mortals.

What a relief to know that we need not mourn or be cast down, because "There never was a moment in which evil was real" † and because "the thought of Thee is mightier far than pain and sin and sorrow, are."

The trial of your faith long since led you by Love's own hand to the mount whose heights are illumined by the touch of infinite light, and from which you have perceived that there is no death.

Just think of it, within the entire range of all that is, or ever was, there has been no death, not one.

All that ever was of your husband is now and is included in the infinity of consciousness, im-

* Mary Baker Eddy, Christian Science Hymnal, Hymn 198.
† Mary Baker Eddy, "No and Yes," page 24:25.

perishable, undisturbed, and unlost, and you will be satisfied when you awake in that likeness.

The allness of good is not unhappy to-day. Nothing has happened to bereave the infinite. Nothing has changed Life or man.

On the contrary if thought listens to God it will hear the sweet and eternal refrain "All is good and good is all." "Because he hath set his love upon me, therefore will I deliver him."

I rejoice with you because you know that your Saviour is within, and because you know that it delivers you from all the temptations of sin, ignorance, and error, and paves the heavenward way for the footsteps of His elect who are moving on toward a certain redemption.

I rejoice that good is with you, does sustain you, is your life and consciousness, and is equal to every need.

LETTER ON REFLECTION

GOD is absolutely All, at this moment and God is good, hence it is an absolutely incontrovertible, unchanging fact that there is nothing in the universe but good and its perfect effect. This good is Mind. Mind is forever conscious of its own selfhood and never was, never will be conscious of anything else. Mind is eternally One and this One all-inclusive. It is now including all that by any possibility can be needed for perfect Mind. Mind is self-governed. It is now and forever conscious of its own divine impulsion, Love. It is inspired by, energized by, prompted by and forever moving in accordance with, this one and only impulsion, Love.

For this reason, Mind, the only intelligence, is calm, trustful, tranquil and eternally confident, because it is simply experiencing the potency of its own nature, Love. Therefore, there is in the limitless realm of Mind no possibility or occasion for fear; there is nothing in good to maintain it, no room in the universe of Love for any such thing as fear, nothing in Mind to cognize it, nothing in Love to engender it. Mind, perfect self-consciousness, knowing itself to be one and forever governing itself from the basis of its own perfect nature, Love, is immortal Life; that means that since everything that Mind holds in consciousness gives evidence, expression of itself, and itself as substance, simply realizes now that it is experiencing immortality.

All thoughts in the universe at this instant are statements of this one Mind. They are kept, maintained, vitalized, governed and directed by itself, everlasting good, God. These thoughts constitute the Word of God, which according to his own promise shall accomplish that whereto it is sent. This Mind, filling all space leaves no room for any other mind, containing all that can by any possibility be needed for life, action, power, leaves nothing to compose any other mind and being conscious of acting, as infinite causation, leaves no cause or element of causation for any other. This consciousness, Mind, being conscious of completeness, of satisfaction, of infinite knowing, makes it an utter impossibility that there can be, ever was or ever will be another consciousness, this one including all and being all can never know or meet or have opposition. There is nothing to oppose, to depose or to oppose with; no method of procedure, no medium and no cause, action, power for any such thing because God is perfectly conscious of His own divine authority, simply knows the perfection of His own

government; realizes His own limitless control, has proof of His own unopposed supremacy.

Mind is all the government, legislation, law and operation of law there is. This law is incontrovertible, infinite in extent and power. Man is forever enfolded within the perfect consciousness of good. He cannot get away for one instant from the protecting, loving, all-inspiring, all-sustaining, all-seeing, all-controlling purity of Love. He has no care, no responsibility, nothing to arrange, plan, accomplish, get, long for because he simply has all possible good.

There is no future in the eternal now of infinite Mind, hence there is no future in which to realize Truth, or to know God, or to reach perfection and no demonstration to make because the only demonstration that is, was, or ever will be is God's and is made and man is the knowledge of this fact. He simply knows beyond the shadow of a doubt the eternal fact of being in good. He, man, has spiritual cognition, knowledge, complete conviction of good, knows good to be one in power, one in government, one in activity, one in the eternal presence, one in the conscious veritable state of being, that he eternally is the consciousness of good, the spiritual discernment of Truth, the knowledge of the one Mind.

He is a state of pure, natural unclouded mentality, consciousness, acting, moving, having his perfect being in the unchanging love of God. He can not fall from his high estate, his dominion cannot be taken from him or taken away; he cannot lose his God-given perfection and right; he cannot be misled, misguided, fooled in any way, since all he knows is divine Mind.

TO FRIENDS IN CHICAGO, WRITTEN WHILE ON A TRIP SOUTH

April 30, 1907.

I WANT you to know that the unusual thing that you have done has touched me very deeply, and I appreciate in large degree the loving kindness that prompted you to send me such a gracious, encouraging letter. The course of human experience seems to be rough at times, perhaps I may say particularly rough for the Christian Scientist, and although we will learn in time to have both consolation and compensation in infinite good itself, I am much persuaded that meantime Christian Scientists cannot take too much pains to bestow on each other all possible tender and helpful comfort and support. We cannot be too loving, too compassionate, one toward another.

I think that the coöperative, mutual support such as your letter denotes has always been characteristic of the Chicago Scientists. It has done wonders for them. They are in large degree entitled to wear the badge entitled "He loved his fellow man." They have never flown so dangerously high that they forgot or were disinclined to do the sweet and consoling deed.

I rejoice that during many of the years in which I have been in the ranks, pushed along, or coaxed along, the line of duty and performance, it has been my good fortune to be side by side with such men as you have proved yourselves to be.

TO A STUDENT IN AMERICA WRITTEN WHILE IN EUROPE

May 20, 1909.

THE only reality is infinite good. Good knows no evil and does not condemn any one.

The only thing that condemns is mortal mind and it is always wrong.

Condemnation never solved a problem and will not extricate us. You cannot do a more irrational thing than to condemn yourself, now.

The whole thing is unreal—it never happened—none of the things about it is true.

Drop the habit of accusing yourself—pass on to better things.

If you can get any lesson out of this claim of experience which was unreal—well and good, but don't linger to berate yourself.

INSTRUCTIONS TO A STUDENT

THE cause of the universe is also the law, power, and substance thereof.

All that is entitled to be called God or Deity; all that means Truth, intelligence, wisdom,—all that means plan and purpose,—all that means Mind, body, and estate, already exists in completeness.

This allness, this "I am," this infinite somethingness, this that is limitless Science, this that is the ampleness and perfection of being, includes no substance, plan, nor action, other than blessedness. Divine Love does nothing for man other than to bless him, and it has nothing to bless with but love—but good.

In working out our salvation we must know this,—that we do not have to reckon with, or square

accounts with, or adjust ourselves to a wrathful, retributive, or vengeful God. We are not being watched by, or taken account of, or waited for by God. God has no penalty, or punishment, or suffering in storage for us. If the infinity of good took sufficient cognizance of anything to punish it, then that good would collapse in chaos.

If it were true that God ever punishes what is called sin—or, in other words, if infinity means or includes punishment, then Infinity would be hell.

Regardless of all that mortals, or mortal mind, may think about matter, or human life and living, including sin, sickness, and evil, it is absolutely true that the divine Mind has nothing whatever to do with it.

Any contrary supposition on the part of a mortal is gratuitous, fabulous, pitiably useless. Every thought is wasted that depicts a retributive God—worse than wasted, because it confirms the burden that rests upon humanity. One glance at suffering shows that all of it is destructive; whereas omniscience is always corrective, always redemptive. Suffering is not redemptive—there is no *good* in it.

All decrees about suffering, all the theology that sanctions and predicts it, everything of this kind is procured by mortal mind for the sole purpose, not of redeeming a mortal, but of procuring his destruction.

All human codes relating thereto are in erroneous forms, and have not a vestige of divinity. For these reasons, whatever betides, the human being may part at once and forever with fear of God. Hence the message, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." That is all I have for you—it is all that will do any good. In working out your deliverance, you have therefore

this superb starting point; you are already all right, so far as God is concerned.

The first thing to do is to acquaint yourself with this fact of freedom, and learn that what you have to deal with is mortal mind, and that in settling your account with it you are to extinguish its claims.

It devises error, which it calls real and calls sin. It induces sin and then punishes it.

The standard of judgment is spiritual perfection and completeness.

Our understanding of this reduces all materiality to one common denominator, and abolishes all differentiation in connection with materiality, or error, and shows that all concrete exhibitions of mortal mind are "chips off the old block."

The solution is not gained by calling one form good and another bad. It is all error—and error is one—there is but one kind of error, but one kind of falsity. Generically considered, there is one unification of error—all the same.

In a general way it may be said that error puts forth its concepts thus:

1st, an erroneous belief.

2nd, the fear that is incidental to that belief.

In disposing of the trouble, the order is reversed, and you first destroy the fear, and then the governing belief.

The fear of evil is the confirmation of it. Hence the necessity of gaining freedom first by allaying the fear of any claim. The understanding which makes nothing of the fear, will make nothing of the claim. Fear is not inspired by good. It is always induced by mortal belief, and is never right. The fear of evil, of sin and disease, is always wrong.

Fear serves no good purpose. The fear of sickness and sin serves no purpose, but to continue them.

Hence the one important objective, namely, the extinction of fear about anything and everything.

As a preliminary thereto one must learn to extinguish the sense of condemnation which is the forerunner of fear. Fear and self-condemnation do not solve—they hinder the solution of the problem.

There is nothing rational in self-condemnation. One may condemn the error, but not himself—never himself.

Man exists at the standpoint of effect, of manifestation. Hence his natural status in the realm of receptivity, supply, responsiveness, opportunity, spontaneity.

Hence it is his business to show forth the divine good, and to be like good.

The human concept is not that man, but what is called your individual consciousness will be none other than that man as soon as it appreciates the spiritual and immortal sense of Life and displaces the material and mortal sense of life.

Hence the important, essential privilege of your declaring that "already I am perfect in good"—"Now are we the sons of God." (I John 3:2.)

Opportunity is infinite, perpetual, and always present—an inalienable fact of man's existence. The opportunity for you to rid yourself of erroneous beliefs is a ceaseless presence, and with it are all the law, and the power, and availability.

To recover spontaneously is the best way, and the only perfect way. The next best way is the way of improved progress.

We do not need to do anything to that which is true; we merely have to eliminate a false belief about the truth.

LETTER ON "POISE"

THE consciousness of the individual is poised somewhere in the realm of thought. The poise of the perfect man is in perfection—a state of self-knowledge, dominion, grandeur, repose, superb appreciation.

Here is an important strategic point in your spontaneous or speedy transformation. In a certain sense your poise will save you, because your poise is your real appreciation of being. Ascend constantly to your highest altitude and plane of equanimity, self-reliance, and mental culture. Ascend above the plane of concept whereon the ordinary trash of human belief can move you and substitute itself for your natural peace. Maintain your peace and happiness by refusing to descend into the mud of cheap human rubbish, and know that your composure cannot be upset by every or any mortal who can be used to wallow in the mud.

We have a fundamental ability to do everything that it is right to do, and to manifest improved beliefs of ability and accomplishment as we go along. We ought to do everything spontaneously, without process or progressive steps. Deny the belief of limitation, obscuration, obstruction, and development. We do not need a long process of development, because all Truth is already developed, and is ours now.

There is always the right thing to do, and you may declare always that you can know what it is. By opening up your thought and accomplishing a state of receptivity, you will be surprised to find how much will come to you as a sort of revelation.

Avoid self-depreciation. It is always a step backward, and will keep you down on a low level.

Nothing that anyone may think can possibly harm you. Do not believe otherwise. Fear is an utter fiction. It is always about nothing—or rather it is about its lie concerning something. It is never yours. There is no such thing as "my fear." Exclude it by keeping it at arm's length.

There is no matter to be cured or changed. Nothing needs to be changed but a belief.

Remember that these beliefs appear only to disappear. Therefore be not afraid.

REPLY TO A LETTER OF INQUIRY FROM A STUDENT

"THE way of the transgressor is hard," "Whatsoever a man soweth, that shall he also reap," "To be carnally minded is death," "The wages of sin is death." This array and the like constitute the condemnation of every being. Before a man can be killed, he must be condemned. In order to save him, he must be saved from the universal, racial, theological, and *self* condemnation which is the initiative whereby mortal mind seeks to kill. . . . .

Your being troubled about the sins of the world, was because the sin of the world seemed to be something. Is it?

Is there anything but good, but Spirit?

You know that Mrs. Eddy warns us lest we be "overwhelmed by the growing sense of the odiousness of sin," et cetera. (Science and Health, page 366:24—264th Edition.)

It seems like a disagreeable position, "between Scylla and Charybdis," to be obliged to make nothing of sin under the spiritual law, and to seem to be obliged to make something of it, and to be afraid under the law of human concept.

"God without man" means "Mind without ideas." "Mind without ideas" is an unthinkable proposition.

Instead of being of no importance, the statement is of the utmost significance. The whole thing really seems so simple thus: Mind, basis—active, conscious, adequate, competent, boundless, primary, complete, substantive, omnific, continuous, eternal, perfect—manifested, shown forth, and evidenced by ideas, which are substantive and exactly like Mind—thus attesting the universe.

Individual man—a state of consciousness by reason of the activity of these ideas.

Education is salvation.

Understanding is heaven.

Wait patiently for education—for pure knowledge to enlighten you. Meanwhile, deny and reject every sense of discord. It has no right to derange your peace.

Your high spiritual sensibilities will be the vehicle through which a splendid adjustment will occur.

There are mazes to be encountered and traversed.

It is a sweet thing to behold the new birth (Ecce homo), and to know that it is begotten of infinity, and is the evidence of immortality. "Oh! that they might know Thee, and Jesus Christ whom Thou has sent." Oh, that mortals, even Christian Scientists, knew enough to release themselves, and enter upon the simple grandeur of Life!

LETTER ON IDENTITY

November 29, 1907.

. . . . The nearest I ever heard after this fashion, was that the doctor, in disposing of error, matter, simply wiped out everything and presented a philosophy which seemed to have annihilation for its ultimate.

Mrs. Eddy spoke with me about this propensity or let me say incompleteness. She said, "I said to Dr. ——, Jesus said 'stretch forth thy hand,' but all you have got to say is, 'You haven't got any hand.'" She also spoke of a patient who passed away in Concord and of her inquiry as to the treatment which disposed of the whole matter or was supposed to, by saying, "There isn't any case." She denounced that sort of negation and said that the patient got nothing curative.

She said to me, "Declare, 'I have a perfect liver,' —and let the spiritual import of this declaration destroy the false concept about liver."

Later Mrs. Kimball told Mrs. Eddy that she had explained this to Mrs. —— and that it had healed her of a claim of long continuance. Mrs. Eddy said, "Yes! You may declare I have a perfect liver—or there is no liver provided the thought back of these declarations is right." After talk with her she expressed her conviction that I was absolutely right in my interpretation of her utterance.

Feeling constrained by this conversation and instruction I went into the class and repeated her exact words and with much amplification, led up to and completed the line of explanation.

I have heard of the healing of hundreds of cases through the appreciation of this particular phase of practice. . . .

I do not need to be elaborate with you in explaining what I taught in order to confirm Mrs. Eddy's

instruction but will say briefly, by way of outline:

Being is *One* and, being infinite it is not composed of duplicates. This *One* or Infinity—is—primarily *Mind* (noumenon)—secondarily *Ideas* (phenomena) ——Hence the statement, there is one *Mind.*

Mind is also Life—power, law, good. Hence there is one life, one power, one good, one law, etc., always *one*—("adorable *one.*")

Mind is expressed by means of ideas which are substantive because they reflect Substance.

Mind's infinite manifestation or infinity of ideas constitute what may be called body or embodiment.

Therefore there is one Embodiment of Being—one body—Mind and ideas—Mind and body are, scientifically speaking, One and constitute the wholeness of unity.

This unity or infinity is *Inorganic* and includes no organs, spiritual or otherwise. Nevertheless the manifestation or body, does include or show forth all ideas,—all things.

All the things of body are perfect—complete—immortal—harmonious, and under the rule of divine law.

Body is the body of all Being, just as Life is "the life of all Being divine." There is nothing included in body, but *what is perfect.*

To all intents and purposes it may be said that all men have one mind and one body.

On the other hand: That which seems to be the material universe, man and body, is not what it seems to be,—the tree is not the tree, etc.

It isn't matter at all, but is subjective error,—nothing but belief which calls itself matter.

It is a false belief.

A lie is always necessarily a lie about the truth.

Hence the material tree and the material body

are not such but are lies about the real tree and the real body,—the *one* body.

Followed to the end it appears that every normal thing in matter is a lie about a spiritual fact or idea and the spiritual thing is all right. As Mrs. Eddy also said, "Perfect in God."

Now what is the remedy,—is it annihilation or transformation?

Would it transform or annihilate to have thought limit itself to this concept, "there is no body,"—"there is no eye," etc.?

As against the concept "my body is sick" if there were no affirmative, the logical conclusion would be death wouldn't it?

If there were no opposite affirmation to the concept "my liver is imperfect" then the ultimate would be a belief of disaster, instead of transformation.

What is the opposite affirmation? It is something like this. Body is spiritual; it consists of spiritual ideas. Every idea is perfect, the idea of which liver is a false concept is perfect, in Good, or finally getting down to an immediate offset, "I have a perfect liver in God."

Mrs. Eddy used to have an equivalent in Science and Health like this—"Realize the presence of health and the harmonious action of organs," etc. I do not know that I quote this correctly.

I called her attention to this and told her that the same people who could not grasp the import of I have a perfect liver in God, also misinterpreted her statement.

In consequence thereof many people or some people said it was a rebuke to my teaching not knowing enough to know that the same condemnation would condemn the author.

So then my dear friend no student of mine was

ever taught by me that the spiritual man has spiritual organs or that body is organic or that there are bodies many.

Nevertheless I teach them to be very careful about saying, "you have no arm," etc.

Mrs. Eddy can say it and does,—but it proceeds from the clear sense of the fact that lies back of the belief of arm.

Mortals present a false sense of body—and therefore the wrong sense of man.

To all intents and purposes, the transformation of mind means also the transformation of body. . . .

You have heard me enough that I do not perpetrate any such (idea) as to spiritualize matter ...

THE END